¶ THE BATHES OF *Bathes Ayde:*

Wonderfull and most excellent,

agaynst very many Sicknesses, approued by authoritie, confirmed by reason, and dayly tryed by experience: vvith the antiquitie, commoditie, propertie, knovvledge, vse, aphorismes, diet, medicine, and other thinges therto be considered and obserued.

Compendiously compiled by
Iohn Iones Phisition.

ANNO SALVTIS. 1572.

At Asple Hall besydes
Nottingam.

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Wile Bateman 14 Aps: 1821



TO THE RIGHT HONO-

rable, Henry Earle of Penbrooke,

Lord Herbert of Kayerdid. &c.

DEMOCRITVS the moſt auncient Philoſopher of Abdera, Reader to the prince of Phiſicyons Hippocrates, (right honorable Earle) moſt learnedly in his Epiſtle *De natura humana*, to the ſame Hippocrates recounteth hovv neceſſary it is for all men to knovv the arte of Phiſike: bicauſe it is not onelie an vnderſtanding moſt honorable and profitable to lyfe, but alſo for that of all other it moſt manifeſtely ſetteth forth to the ſences, the vviſedome, povver prouidence, and vnmeaſurable bountie of our almightie creatour, of vvhich to be ignorant it is greate impietie, as Galen teſtifieth in his thyrd booke *De vſu partium*.

Hieronymus Montuus therefore in his epiſtle to Anaſceue morborum, dedicated to Henry the laſt French Kinge to whom hee was not onely cheefe Phiſicion, but alſo one of his priuie counſaill, affirmeth that of all ſortes, Phiſike is to bee embraced, and of them cheefely which are endued with honorable dignities, and waightie affaires of the common

wealth. For,as wyſedome (ſiſter to Phiſicke) dooth deliuer the mynde from euill affectes, and maketh vs to liue for euer in perpetuall ioye with aungelles: So Phiſike maintayneth health,and expelleth ſickneſſes from the body, makinge vs liue a longe and luſtie lyfe,as Galen in his workes *De ſanitate tuenda*, moſt reaſonablie teacheth.

Furthermore,vnderſtanding,Science,and al actiuities, by health are encreaſed,as by ſickneſſe the contrary of neceſsitie enſueth,wherof(my good Lord) it behoueth all men too haue a due conſideration,which be louers of vertue and honeſtie,and for their ſakes loue things that be beſt. For when the ſtate of the body is ſicklie affected,the partes not doinge their offices,the mynd it ſelfalthough it be a particle diuine hath no chearfulnes pleaſure or delight in the meditacion of vertue eyther deuine or morall. Seeing that ſickneſſe darkeneth the mynde dulleth the ſences, and depriueth, deminisheth,or depraueth the partes accidētaly of their operations.

VVherefore (Noble and prudent Earle)not ſparing any paine, nor fearing the reprochefull wordes of the enuiouſe Momus,and his capciouſe rable, ſetting aparte all colours of Rhetorique for the auoyding of prolixitie, and bicauſe, *Veritatis oratio ſimplex*, I haue publiſhed an Ayde, moſte profitable for all them that neede it, and that ſuche an ayde, as god hath bleſſed our coūtrie with,cōparable to any elſwher, if in euery reſpect throughly it bee conſidered. Seeing that amonge all the moſt maruaylouſe workes of nature,there is none more wonderfull, none more excellent, none more auayleable to the helpe of the diſſeaſed, and amendmente of the enfeebled partes of man,then the Bathes naturall of the Cittie of Bath,if they be rightly vſed, orderly obſerued, and as need requireth,frequented (the efficient cauſe of this oure enterpriſe) as here in may appeare, as well by the authoritie of the moſt ſage Philoſophers, moſt renowmed Phiſicyons, and moſt auncient Hiſtoriographers,as by reaſon it ſelfe approued by arte, confirmed by vſe,and dayly tried there by

practiſe

practise for these 2460. yeares, or thereabout. And for that the founder *Blæydin Doyeth*, or Bladud the wyse and eloquent Philosopher, xi. yeares student in Athenes, a Brittayn the ix. King of this Monarch after Brute, was the firste that vttered the vertue of the water, and that erected the Cittie (whose Genealogie we haue rightly ascended to Adam and may lineally be descended to your Honour, and many other of the race of the most worthie Nobles of this lande, howe soeuer the iniuries of tymes haue altered and obscured the same. So likewyse of dutie to your Honour erde of the same graine, I dedicate these my willinge labours of the South Bathes of England, entytuled *Bathes Ayde*, cõtayning fower bookes in one volume (as I haue my treatise of the North Bathes, to the Noble and puissant Earle of Salope.) The first of these bookes probablie proueth, the discent of Bladud, antiquitie of the Brittaines, the certaintie of the monuments, the sicknesses the bathes helpe, the accidents they take away, wherof they proceede. &c. The second sheweth the diuersitie of opinions concerning the cause of these and such lyke waters, how and wherein the Phisicions and Philosophers resulte, what minerals bee in them, of what qualities they be, by which they worke their effectes. The thyrd expresseth thinges naturall, not naturall, thinges annxed to nature, and things against nature, withall the signes shewers of the state of the sicke and whole, through the which the better consultacion may be had, not onely whether these bathes will helpe or not, but also the Chyrurgians, Students in Physike, and al other capable of reason, may fynde a most apte trade of vnderstanding comprehended in few wordes. &c. The fourth and last declareth Aporismes, and brief rules how, in, and at the Bathes, they shall vse them selues, what meates, what drinkes, what cordiall confortatiues, with moste excellent purgations, clisters, suppositoures, &c. meete for euery complection, and purging humoures abounding, with all other

remedies, against such accidentes as growe by reason of hote bathes, and to what infirmitie euery of the bathes serue beste seuerally &c. Hoping that your Honour, of your Noble nature will accept in good part my willing endeuoure, although in deserte it be farre vnwoorthy the credite or preferment, that Anthonius yeelded to Apianus, for his booke written of the properties of Fishes: or that Adrianus did to Arianus for his booke of the Gestes of Alexander: or that Alexander Magnus did to Aristot, for his worke, De animalibus. Howbeit in desire to profyte the vniuersall people of God, I truste nothing inferiour, assuring your Honour, as tyme and leysure will permit, to present your Noble bountie with greater workes hereafter, for that your honorable dispositiõ euidently appeareth as well moste readie towardes the furtherance of all vertuous attemptes, as the aduauncement of the common commoditie of your Countrey: wherin you plainly expresse a perfit effect of very Nobilitie: the continuance wherof (as I nothing doubt) so I humblye beseeche the almightie to endue your good Lordship, and the right honorable Lady Kateryne, your noble and moste vertuouse vvife, with Galens health, Nestors yeares, Crœsus welth, and Augustus hapines.

Your Lordships alwayes,
Iohn Iones.

Christophori Carlili ad Lectorem.

Hexametra.

IOnsus vt audiui retegens mysteria magna
Naturæ, sanat morbos, miracula rerum
Pandit, quæ latuere diu, Plutonis ad antra:
Sub terras penetrat, Theophrasti lustrat, & ornat,
Tartara, terrarum venas ruit atque meatus.
Thermarum caussas aperit, quas Anglica tellus,
Ebullit, quas ante illum nemo hercule nouit.
Iis ergo in rebus superat mira arte Galenum,
Hippocratem ingenio, Cardanum effingit, eumq;
Subsequitur studio, iurares esse magistrum
Ionsi, Ionsum discipulum, cur non et rite putetur
Discipulus Dominum qui ad viuum totus adumbrat,
Moribus, arte, theourgia, conamine philtris,
Hippocrates sordet, Celsus nil nouit, ab omni
Longè disiunctus fuit agniti one Galenus.
Quantum Sol Lunæ præstat, Lunæq; tenebris,
Tantum alijs Medicis Cardanus, Ionsus ab illo
Res didicit medicas, ab eo vos discite cuncti,
Est quoniam effigies, Cardani expressa figura.

Lowth

Ioannis Ludi. Archidiaconi Nottinghamiensis, Τετρα λεκαεϊχον in laudem, & vsum thermarum nostrarum.

BAlnea sunt varijs calefacta salubria morbis,
Ad multosq; vsus, ως πολυχρηςα valent.
Non externa valent curare pathemata tantum,
Asst interna etiam tollere posse scio.

Si

Si bene quis nouit thermis cautiſsimus vti
Proderit ille ſibi: ſin male: damna ferent.
Ni prius euacues, pletorica corpora lædunt,
Nec minus & ſuccis corpora farta malis.
Gens ſua quæque ſolet plenis extollere buccis,
Anglica ſed cunctis ſunt meliora duo:
Altera rex Bladud nobis, comes altra Salopæ
Exornata dedit, ſumptibus ipſe ſuis.
Tot bona (Lector) habes magno tibi parta labore,
Præter ſudorem nil tuus Author habet.

FINIS.

Thomas Churchyarde
to the Reader.

IF still my pen in silence slept, when wit the world awakes,
And willing myndes with weary workes, great toyle & trauel takes:
My frendes might think I had forgot to honour learned men,
And dulled spirites did daintie waxe, through pluish slouth of Pen.
Wherfore though simple sight I haue in Bathes & boiling Springs,
I prayse the head that here vnfoulds, the force of secrete things
Though sundry sercht by iudgements deepe, to hit the marke before,
At rouers they but shot theyr Shafts, and dribbed wyde a shore.
For Bathes did breede an heape of doubts, and few disclosed the same,
Till he that wrote this skilfull booke, a forme therof did frame,
And tells vs how, and when we ought, to vse the Bathes a right,
Which frutes who shornes to know and keepe, is blind of sence & sight.
And seeking help he findeth harme, yea sometimes death withall,
As doth the young babe that warmes his hand and so in fyre fall.
Or as a chyld in sommer tyme seeking his thyrst to coole,
Doth slip vnwares down cruel streams, & drowns him self in poole.
So men that seeke for medicine sweete, may sometime myschef finde,
If they obserue not seasons due, to take eche thing in kinde.
I wade no further in this case, read what doth follow heere,
And robbe no spark of fame from him, that makes these douts so cleere
Who thinks this labour well bestowed if thou therby mayst gaine,
Or if in busie babling world, his works may shape disdaine.

Thomas Lupton
to the Reader.

IF such are worthy of reproche that neuer cease to toyle,
For priuate gayne, their country men therby to hurt or spoyle,
Then they deserue great prayse and fame, whose study watch & payn
Do profet them they neuer knew, wyth dayly welth & gayne,
And if the greater common good, the greater prayse doth craue,
Then they that publeck welth procures, deserues the more to haue.
For though wyth many worldly welth, is chiefly now preferd,
Yet syck and lame and pricksome sooze do health much more regard.
For who, though he haue Cresus welth in sicknes can be glad,
Wher health is not, though welth be there, what Joy can ther be had.
Yet doth the pooze and healthfull wretch oftymes reioyse we see,
But if that sicknes dwell with welth, then myrth from thens doth flee.
If this be trew, then Jones deserues both double prayse and fame,
That tooke such payns for comom welth, this Tyde of Baths to frame.

¶TO THE GENTLE

harted Rear, all he

wisheth.

IF Galen, chéefe iudge of the moſt excellent Philoſophers, and worthily Prince of all Phiſicions (louing Reader) doubted not only the enuie of Momus, with the route of tatling Sophiſters, as may appeare in hys foweerth booke, De ſanitate tuenda, writinge the arte or trade of maintaining health: which knowledge was (as Tullie affirmeth) ſo highly eſtæmed, that it ſæmed to proceede from the immortall Gods, and not from man, but alſo to loſe his labours: Shall I then ſuppoſe, iudge you in this yron age (wherin al men, except the honorable and godly affected, for the moſt parte grænouſlie diſquieted eyther with pleaſure, couetouſnes, enuy, pryd, ambicion, and ſuch lyke paſſions, mocions of the mynde not obaying reaſon, grædily gape after worldly gayne, whyles in the meane tyme the members and the mynde fall into ſuch lappes, as they neuer may recouer agayne, ſo that then good night at Algate) to be voyde of doubte, diſdayne, or feare to loſe my laboures? When as Galen was ſo afrayde both to loſe his labours, & alſo to incurre the enuie of malicioule cauillers, albeit hee well knewe that day would appéere at a litle hole, and that the Sunne with his bright beames, wold at length perſe thruogh the foggie and dark miſtes, and conſume them away. For al counterfeyte vertue in the preſence of true vertue, is no more able to abyde, then the ſnow is able to withſtande the heate: howbeit for a time it may.

Therfore Galen ſæing moſt aſwell of the Romaines as Grækes, ſpending all their tymes in vanities, few regarding the ſubſtances, altogither gyuen to the accident, as if a flocke of ſhéepe, a drone of fat ware, a number of fermes, le[illegible]s, Lordſhips, Manours, Offices, &c. were the

chiefest good, most studiously to be desired and earnestlyest to be sought for, hauing no care, whyls tyme serued, of the health of their bodyes, which is the very thing that continueth the tyme of their lyfe: but all settinge greatest store by their painted sheath, as if a gaie or guilded robe were better or more to be desired, thē an healthy body in playn cloth, or a lame iade betrapped with pendentes of golde, more laudable and seruiceable then a sounde and lustie courser in a stæle sadle: or a weake witles heade couered with a cappe of aglettes, better then an heade furnished with liberall disciplines, of lyuely mynd, and noble lyfe, bent altogither vppon Uertue, couered with a playne bonnet. What seruice I praye you (if I may be so bold) doth a man affected with the slæping sickneſſe, vncured, or a man numme depriued of al his limmes, the same truly that a paynted man doth, except perhaps more græuouse to him selfe, his friendes, and the worlde, as was hée that was conuayed vnto mée on horsebacke frō Maister Guilbies, whome I healed at Louth, An. 1562. What should I stand here expressing infinite millions, that throwe the noble arte of Phisique haue ben preserued, I can testifie of a thousaude, and not so fewe that I haue cured in all partes, for these foureteene yeares: some frantique, Apoplectique, Epileptique, Melanchollique, Paralitique, Goutie, Pleuritique, Hydropique, some with Ptisique, Stone, Stranguric, Consumpcions, Suffocations, Conmulsions, Obstructions, Duerflowinges, Barrenes, Descendings, Ascendings, the partes wasted, one part eaten, another vlcerated, the body distempered, as well the spirites, humours, as members, with moste vehemente agues: all the which fieuers you may finde in my Diall of Agues, and others in Methodo nostro ad. &c. be it no more vayngloriously published then Hippo. the popular infirmities, or with Galen the effectes which hée wrought by Purgation: or that Montan. doth shew in his Consultacions, or Amatus Lusitanus, in his Centuriis, and a thousand other of the learned and expert Phisicions.

Notwith-

Notwithstanding, if any man shall take in hande, as many good mē do, to shew the way of restoring the again to their naturall health (being a most excellent acte) their shall not be wanting sume, that if they can not dispraise it for blushing, yet they wil at the circumstances, or some other thing bee carping, or else the sicke them selues for want of learning wil gyue credite rather to the ignorant then to the skilfull, approued and expert. To bee briefe, they shal haue goodleaue for my part, seeing it is, and hath among so many ben a commune euil, and the wysest sort thinke it a boteles matter to perswade the forlorn hope, suche as haue decreed to caste awaye them selues, and contemne all vertuouse diligence, eyther taken for the preseruation of soule or body, albeit for the weale of the godly, I will not staye but procede forwardes (in so reasonable maner as I may in so doubtfull matters) to showe how the Bathes of the Citie of Bathe, will ayde such as nede them: and therefore I suppose it is worthily termed Bathes ayde, if onely to your ayde for wante of other remedy you will vse them, and not as brutishe & senceles persons frequent them. For as the learned Lactantius sheweth in stede of things defensible, against out ward chaunces, gyuen vnto the vnreasonable beastes: vnto man as a farre more excellent gyfte, the vnspeakable wisedome of our creatour hath bestowed reason: therfore according to reason in tyme if thou haue nede, frequent them.

This treatice therefore onely is atchieued, wherin if you bestowe some labour, most things doubtful you may finde discussed at the least so into your remembrance destilled, that no question nedfull is, leaft vnremembred. In which if any thing I haue bin ouer briefe, consider our trauayle, gyuing vs time, and wee wil amplifie it, if not, doe it your selues if you can, if you can not, it were no good manners, to finde faulte with an other, for that you can not or will not amende your selues. If it be to tedioufe or ouer curiouse, I do not knowe why therefore

you shold greatly mislyke it, for if you be bidden to a banquet, and ther be more varietie of dishes then you be accustomed, or can away withal, it wer no reason that ther with you shoulo be offended, seing the cost is others, and the delicates ordeyned for you. But it may be that you thinke it neyther to briefe nor to long, and yet not altogether after your mynde. No meruayle, for I vse myne owne beine and not yours. Neuertheless I would not that you should take my words as the sacred scriptures, or to thinke that whatsoeuer I shall speake sure and certayne, but as the sayings of some simple man following that which is probable by coniecture, for further then likelyhode I can not go. It is enough for them to tell certaine and sure thinges which saye those thinges may bee knowen, and do also professe them selues wise, but for my parte to be a louer of wysedome it is very requisite.

Thus (gentle Reader) while I labour to profit thée, I am fayne to submit my workes to euery curious carper, howbeit I craue this at theyr handes with Apelles, who when he had made a most excellēt picture, insomuch that it rather seemed a liuing thinge then the counterfayt of any, offering it to the world to be vewed, (to thend that if any found fault therwith, he might amend it) ther was amongst many other, a shomaker which founde faulte with the shew latchet, which Apelles hearinge (in a secret place for the purpose attending) with his pencil forth with amended, as I shall gladly if reasonably therto I bee admonished. But hée not contented therewith (as one by lykelyhode somewhat proude, that he could fynde fault with Apelles workmanshippe) displayed further the shadowing of the tippe of the nose. To whom Apelles aunswered, no farther then thy shew souter. And true it is that of arte no man can iudge but the artificer. No temperate man will take in euell parte, the trauayls of good natured persons for the vniuersal profet, seing Tullie in his fyrst booke of his Tusculane questions, and also in his Offices, as all other carefull of the wele publique, affir-

meth

meth that they be of best nature which think themselues borne to helpe, saue, and comfort men. But when such lacke estimacion, ther is small cause of diligence to attain perfection, honour breedeth artes, all men are stirred to studie by fame, and alwayes those things are litle set by, which few or none do aduaunce. In fine, as in pleasing the godly, vertuouse and indifferent Reader, I account my paines abundantly recompenced: So for the reprochfull words of the backbiting Zoilus, (a number of which this our age is not without, as neyther the corne without chaffe.) I passe not a strawe, so that I may well conclude with Erasmus saying.

Nil moror aut laudes dabis aut conuicia vulgi:
Pulchrum est vel doctis, vel placuisse piis.

Thus cõmitting thée good Reader to the giuer of all goodnes, who endue thee with whatsoeuer thy gentle harte desyreth remaine thine to the vttermost of my power as thou findest.

FINIS.

CATHALOGVS AVTHORVM

quorum frequenti testimonio in hoc opusculo vsi sumus.

Aristot.
Auicen.
Auerhois.
Archigenes.
Albertus Magnus.
Ambrosius.
AEtius.
Baptista Montanus.
Beda.
Basilius.
Balus.
Democritus.
Dares Phrigius.
Empedocles.
Erasmus.
Fallopius.
Fernelius.
Galenus.
Georgius Agricola.
Hippocrates.
Ioannes de Dondis.
Iacobus Siluius.
Ioannes Almenar.
Lactantius
Matth. VVestmo.
Martinus Roland.
Mileus
Melancthon.
Montuus.
Martinus Curtesi.
Oribasius.
Plato.
Plinius.
Pausanias.
Rentiphilus.
Razis.
Seneca.
Strabo.
Scribonius Larg.
Sauonarola.
Tullius
Thesmophilus.
Theophrastus.
Vitruuius. &c.

Bathes ayde.

WHEN as one kynde of knowledge leadeth as well to expell sicknesses, as to maintayn health, as Galen affirmeth libro primo, de sanitate tuenda: It behoueth him, that would eyther preserue a whole man, or restore a sicke man, perfectly to knowe the one and the other, before eyther bee attempted: & neyther of those can be performed, when as the subiect his perfecte state is not considered, the medicinall matter thorowly examined, neyther by any skill applyed. It shalbe therfore not in vain, to make a pathway that may leade and direct, in briefe rules, aswell to the one as to the other of the last ententes, at Bathe desired. But least there might more in this worke be sought, then the mæning therof doth extend: you shal not onely finde what sicknesses the Bathes of Bath helpeth, but also, by what reason & meanes the same is obteyned, how it may be acquired, & therewith approued. A doctrine of sundrie Clarkes elswhere attempted, and in diuers tongues, countries, and sortes handled: Some hath shewed the benefite of the Bathes in Italie, some in Germanie, some of Spanie, some of Afrike, &c. and that diuersele for diuers causes, and sundrie effectes. But there is not one that hath written of ours in England, Brytayn, sauing Doctor Turner, who in his briefe view, (as he himselfe confesseth) and discourse of sundry Bathes, hath remembred ours onely of Bathe, albeit, so barely, as fewe, or none, is put therby to the consideracion, of the full entents. For he hath neither shewed, the antiquitie, cause of theyr heate, reason of theyr force, &c. Nor what the persons that vse them, ought to know, and obserue, all the which in this worke, shal beneficially be noted. But forasmuch as euery thing that is entreated of, must fyrst be defined, and distinguished,

guished, seing that the propertie of euery definicion is, to shew apparantly to the sences, the matter entended, & that in such compendiouse fourme, and ordre, as what is needfull it contayneth, and what is superfluouse it leaueth: as euery distinction, in his proper braunches spreadeth, therefore of Tullie chefe of all latyne elegancy vsed: ẏ which although we be far inferyor, yet in wyll, to do that myght bee profytable, nothing behynde.

Naturall bathes be those, which flow thorow the bowels of the earth, taking theyr effectes, of the vertue, of such things, as they runne by, and receue power of, for many infirmities most auaylable.

Of these, some be feruent hot, some luke warme, some betwene both, some not at all, some of Brimstone, some of Allume, some of Salt, some of Copper, some of Iron, some of Lyme, some of Leade, some of Gould, some of Siluer, some of one kinde of commixtion of myneralles, some of another, and sundry of these are found with vs.

Artificiall Bathes be those, which bee made by knowledge in Phisike, eyther for the dispersing of humours, locked in the parts, or els for the strengthening of the membres weakened, eftesones to be renued, of these also there be diuers kyndes, of diuerse qualities, and temperatures. But bicause our entent is, especyall to entreate of the bathes, of the citie of Bathe, in ẏ countie of Somerset. Albeit we wyll briefly touch Buckstones, saincte Vincents, & hallywell. Fyrst edifyed by Bladud, calling it after his owne name, Kayer Blaidin, and after Kayer Bathe, as Matheus Westmonasterienſis sheweth agreing to our fyrst natiue tongue. Brittysh, now improprely called Welsh, for Kayer signifyeth fortres or walled citie, as is easye to be gathered by the monuments themselues, in all partes of this lande, of which for the better testimonie, we shall recyte one or two (omitting fyre hundred) as they come fyrst, to our remembrance,

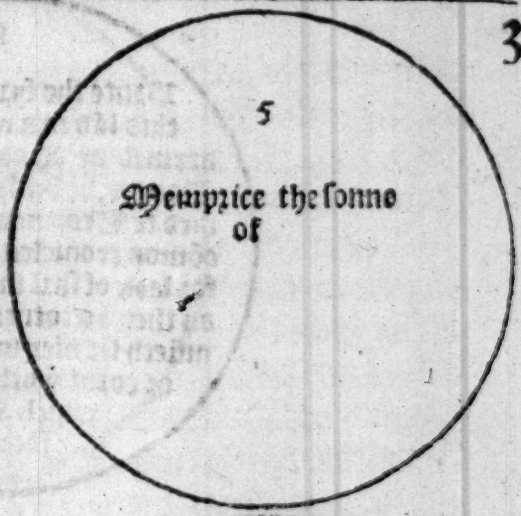
membrance, beginning at the vttermoſt cõfyne, in the boꝛders of Scotland: although then, and long after, it was one monarche, and tongue: Kayer Leil, the which as yet hath not loſt the name, of his founder Leil, as if you would ſay, Leils foꝛte. Likewyſe Yoꝛke was named after his fyꝛſt builder Ebꝛanck, Kayer Ebꝛancke, Ebꝛankes foꝛte. Weſtcheſter was fyꝛſt called, ꝫ is yit with the Bꝛittaynes, Kayer Leon Gaur are dur dur, of Leon Gaur, that mightie Gyante, ruler then of that ſoyle, as if you would ſaye, Leon Gaurs foꝛtres, vppon the water, that is on the Riuer Yanon, oꝛ water, which the Sea ther ouerfloweth, all ẏ which the Bꝛittiſh tongue, and maner of the place confirmeth. Moꝛeouer fyꝛſte, moꝛe then two thouſande yeares paſſed, Exceſter was, and yit is named, in theyꝛ Recoꝛds, Kayer pen Yoel coyd, Yowels cheſe foꝛtres, Kayer pen ſant, the foꝛte of the head Saint, Kayer pen Ruthe, the foꝛte on the read head, and laſtely Kayer Yeſke, foꝛtres, on the Ryuer Yeſke, which now coꝛruptly they call Ere. All the which at the requeſt of maiſter Whoker of the ſayd citie, (a gentill man not only of great learning, but therewith foꝛ his vertues, of great credyte) I turned as you haue hard, foꝛth of the Bꝛittiſh, into the Saxon oꝛ Engliſh tongue, at my fyꝛſt being ther, as may appeare in his hyſtoꝛie, dedicate to the ſame, moſt elegãtly penned, which befoꝛe that, was of none of the Saxon oꝛ Engliſh citizens vnderſtanded, noꝛ of any other that I could learne. Thus much I thought good to note, albeit ſome perhaps wyll thinke it vnpertinet, to the purpoſe pꝛopoũded, leaping ouer the ſtyle befoꝛe they come at it, varyeng farre from our mynde, in ſo doinge, foꝛ we thinke it a matter very requiſite, as doth moſte ſoꝛt of the learned, that ſuch notable monuments be reuiued, bicauſe ſome haue ben ſo doubtful of the Analogie of woꝛds, which often be coꝛrupted, and no meruayle, foꝛ vppon ſome parte of vs Bꝛittaines, fyꝛſt tryumphed the Romaynes, calling

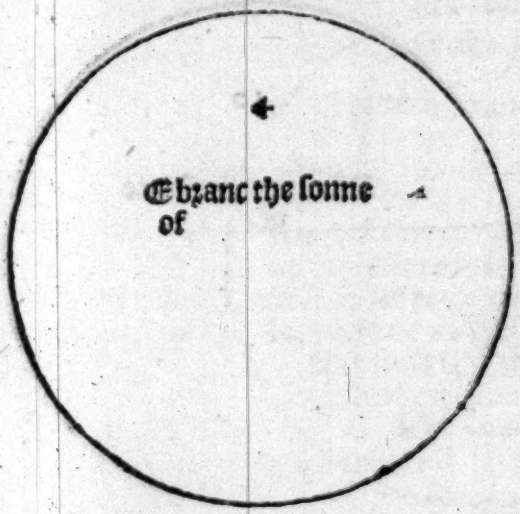
many things as them lyked. Then the Pictes, after them the Saxons, then the Dans, and lastly the Normains, all sence Iulius Cæser his tyme, euery sort seking theyr owne fame, and continual glory, as they might.

The chefe Spring of Bathe, is in the Churchyarde, then dedicated to Minerua, and after constituted the Abbay, of the Monkes of the order of sainct Benedict, as saith Bede, Basyl, and Bale, in historiarum libris. Erected first by Blæidin Cloyeth, or Bladudus Magus, that wyse Magicyan, a Brittayne, the nynth king after Brute, about the yeare of the world, according, to the accompte of the Scripture. 3080. before the Incarnacion of Christ. 890. Helisæus Prophet then in Israel, the sonne of,

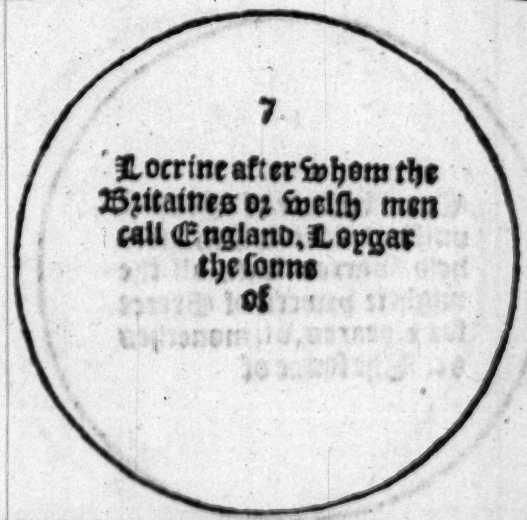



3
Brute Greaneshild
the sonne of


5
Memprice the sonne
of


4
Ebranc the sonne
of


6
Madan the sonne
of


7
Locrine after whom the
Britaines or welsh men
call England, Loygar
the sonne
of

8

Brute the fyrst reducer of this lād to a monar. which arriued at Dodnes now called Totnes, he builded London & named it Troy newēth although our cōmon cronicles cal it troy nouāt for lack of skil in ỳ brittish tonge as they do totnes, for ỳ one signifieth set nier in welsh brittish or cozni. ỳ other new troy. which was the sonne of

9

Siluius posthumus the sonne of

10

Ascanius the sonne of

11

Tros builder of Troy ỳ puissant state which after held warres with all the mightie princes of Greece for x. yeares, vi. monethes &c. The sonne of

12

Erictonius the sonne
of

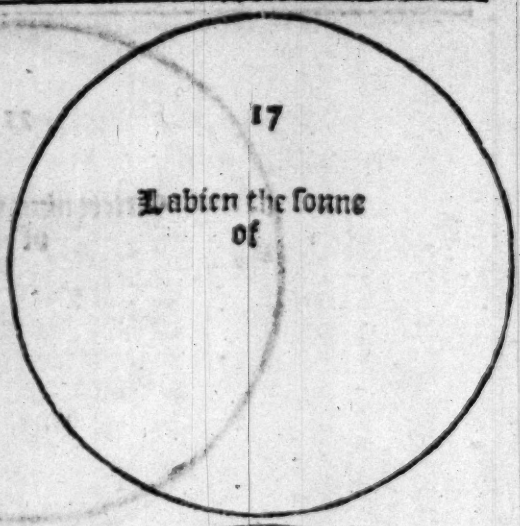
13

Wardanus cauled ꝯ sonne
of Iupiter (as Dares
Phrigius the Greake writer te
lleth) as I cõiecture for a syr
name of vertue by ꝯ name of god
as ꝯ auciẽt poets & philosophers
wer wont to cal good princes &
such others as their countreies
did profet & some new be-
fit for the cõmon welth. &c.
The sonne of

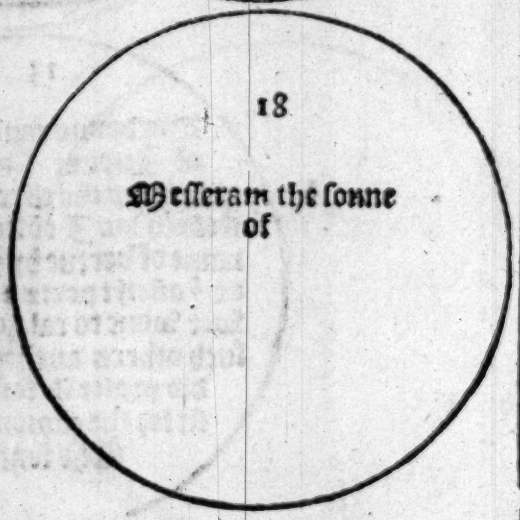
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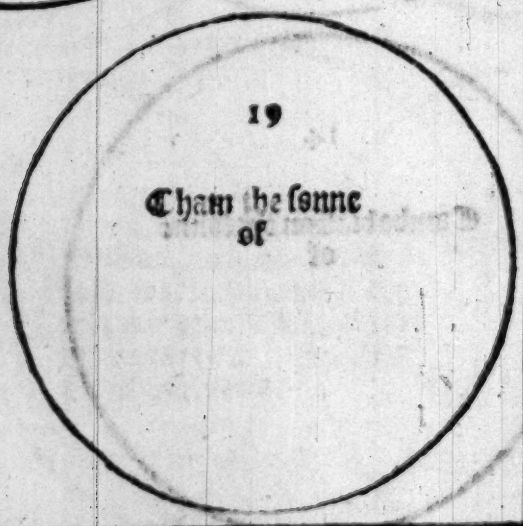
Cambablaston the sonne
of


15
Altheus the sonne
of


17
Labien the sonne
of


16
Tuscus the sonne
of


18
Messeram the sonne
of


19
Cham the sonne
of

20

Noe of whom sprang. 72 generacions of Japhet. 15 of Sem. 27. of Tham. 30 of Tham and Japhet discended the Gentiles on whome this Genealogie, hetherto standeth. The sonne of

21

Lamech the sonne of

23

Enoch the sonne of

22

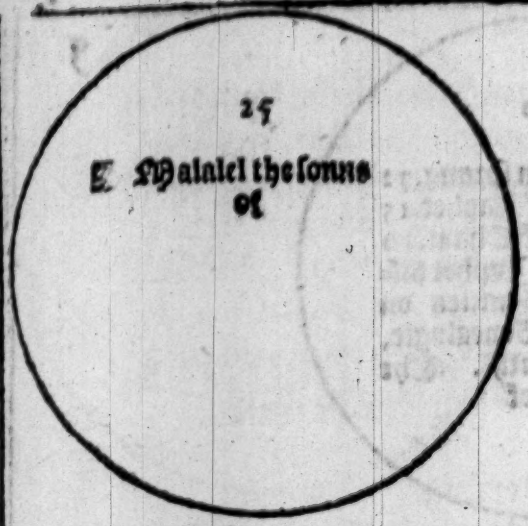
Mathusal the sonne of

24

Jared the sonne of

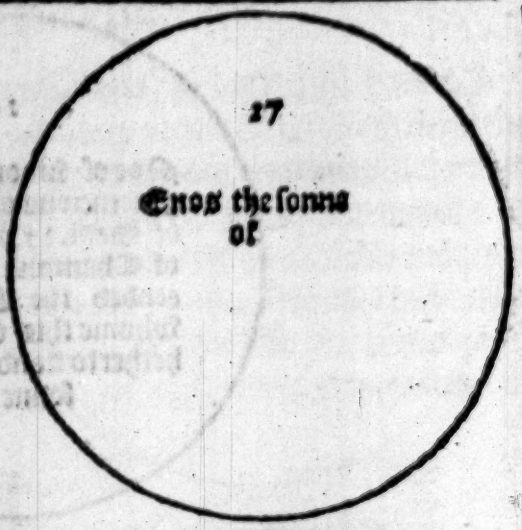
25

E Malaleel the sonne of



27

Enos the sonne of



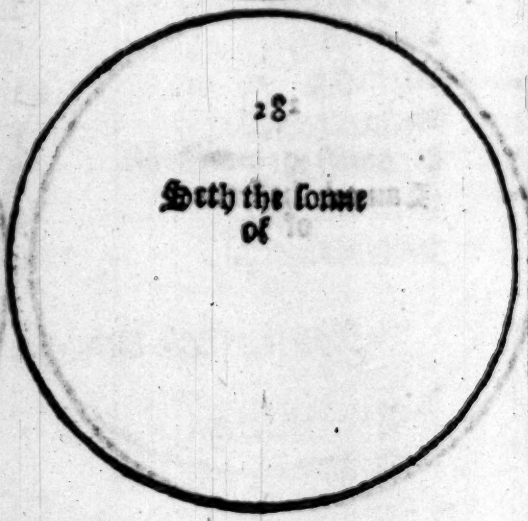
26

Cainan the sonne of



28

Seth the sonne of



29

Adam and Eua. From Noe we haue followed the Septuaginta, as wee did the most probable histories vntil Noe.



Concerning the noblenes, genealogie, of the founder, antiquitie of the Brittaynes, and origyne of these our Bathes of Bathe, we haue spoken somewhat. It resteth, that in a word or two, be declared, they^r excellent properties, & worthie effects, aydefull in dæde, to the most sort of infirmities, accidents, and græfes, which as saith Galen, Lib. de symptomatum differencijs, is the sealing of a thing cõtrary to nature, and after Auicen, in canonibus, they be these.

Stryking.	Persing.
Breaking.	Beating.
Lewsing.	Greauouse.
Ytching.	Yeauy.
Smarting.	Byting.
Pricking.	Tyring.
Shrinking.	Stunning, or
Streatching.	Slæping.

And for these diseases following, &c.

1	Morphewes	14	Goutes
2	Scales.	15	Joyntaches
3	Scabs.	16	Paulsye
4	Scurfe.	17	Apoplexyes.
5	Wheales	18	Faulling sick-
6	Pustles,		nesses.
7	Byles.	19	Shakyngs.
8	Apostemes, or	20	Numnes
	swellings.	21	Crampes
9	Vlcers.	22	Destillacions.
10	Tetters.	23	Rheumes.
11	Ringwormes	24	Poses
12	Lepryes.	25	Whorsenes
13	Pockes	26	Coughes.

27 Running of the eyes.
28 Running of the eares.
29 Singing and ringing of thē.
30 Dropping of the vryne.
31 Diabetes which is the ouer making of water.
32 Teneſmos which is a deſire of going to the ſtole, without doing of any thing, or very lyttle with great paine.
33 Collycke
34 Flyres
35 Hemorhoydes
36 Pyles
37 Feuers interpolate, ỹ come of melancholly or fleame: entring the Ba- the ii houres before the fit.
38 Hardnes of ỹ Splene, & ſwelling thereof.
39 Swelling of ỹ matrice, or place of cōcepcion
40 Hardnes of ỹ Liuer, & coldnes therof.
41 Wyndines.
42 Hardnes
43 Barenes.
44 Ouer ſlipperines.
45 Coldnes
46 Waſting of Seade.
47 Grēne ſiknes
48 Hydropſyes
49 Coldnes of the brayne.
50 Lack of memory.
51 The ſleapinge ſicknes.

Now, as you haue harde the diſeaſes & greafes, which it helpeth. So I think it not impertinent, to ſhew the cauſes of the paynes before declared, that you may the rēdyer cōſult, with your Phiſicions thereof, as of all other thinges, hereafter to bē mencioned, bēfore ye ſēke the ayde, of

the

the Bathes, & therfore, that preordinate Phisicion, by prouidence diuine, Hippoc. the prince of Phisike, saith, that ỹ way by which the sickneſſe is vnderſtanded, is the perfect pathe to the curacion therof.

Galen lykewiſe, the worthieſt Doctour, in Natures ſchole, wylleth that before the cauſe be iuged, no remedy be geuen, whoſe councels herein, I wyſh you to follow.

1 Ytching, payne cõmeth of a tarte or ſalt humor.
2 Smarting, of an eger humor.
3 Pricking, of a ſharpe humor.
4 Stretching, of windines, that ſtretcheth out the Synewes, and muſcles, contrary to nature.
5 Compreſſyue, cõmeth of matter, or wyndines, that maketh narrowe, or conſtrayneth, the membre or part.
6 Concuſſiue, or ſhaking paine, procedeth of matter, that is reſolued betwene the muſcles, and panycles: which by extending the panicle, cauſeth ſolucion of continuitie.
7 Wearyeng, is cauſe of humors, or wyndines, encloſed betwene the panicle and the bone: or of colde, drawing the ſayd panicle togither.
8 Lewſyng paine, is cauſed of matter, ſtretching the fleſh and the muſcles, and not the chordes.
9 Perſyng, is cauſed of humors, or groſſe windines, retained betwene the tunicles, of an hard and groſſe membre, as in the gut Colon, which without ceaſing pearſeth as it wer boring thorow with a gymlet.
10 Actual is cauſed of humor retayned in a member, when ſolucyon of continuitie is made.
11 Stupefactiue, is cauſed of vehement cold or hete, and by ſtopping of the pores, retayning the ſenſible Spyrites: as by ſtrong binding, or ouerfilling of the wayes.
12 Beating, or quapping, cõmeth of a hot Apoſteme: for a

cold neuer causeth pain except it turne to heate, neither is byting paine in hot Apostemes, but when it procedeth of inflamacion, sensibilitie of the place, and multitude of beating vaines.

13 Heauy or grauatiue paine is caused in an Apostеme in a membre not sensible as in the Lungs, kydneys, and in the splene, or mylt.

14 Tyring paine, cometh of a labouryouse exercyse, or thorough an humor, vehemently stretching the membre.

15 Biting payne, is caused of sharpe and eger humor. But now let vs returne again, to the propreties of the Bathes the which in some anoye the stomache and in the most sorte byndeth very much the bodie if they drynke not of the water as in the last boke shalbe handled. The which water, many suppose, hath not ben accustomed, to be appoynted to be dronke, by the most auncient phisicions, of the Greakes, the reason is, they saye, for that Galen (whose maner was to passe ouer nothing worthy to be entreated of) hath so slightlie, skypped ouer theyr aydes, vertues, vses, & effects, which, if they had ben effectuall, to be accompted, he would as sone, haue wrytten a boke of it, as of Tryacle, or of the facultie, of simple medicines, &c. This cõiecture I deny not may cause some to thinke so, who haue not wel digested his mening, in all his workes: whose whole scope is, to wryte of nothing at large, but that wherein reason preuayleth, with experyence. But bicause, these Bathes were the medicines of Empyrykes, he left them at large, howbeit, in dyuers partes of his workes, we fynde mencion made of Bathes, and especially in his fourth boke De sanitate tuenda, wher he hath these words: ther be some waters, in vse to be dronke, for the purging of the body, as the waters, in which Nitre, bitumen &c. Againe, he saith in his fyrst boke De sanitate tuenda, that all waters, representing the force of medicine, as the waters of Allume, Sulphur, or Bitumen,

men, haue force of drying, by the which, it is more then manyfest, that he commendeth them, when as he calleth them medicinall. Moreouer to proue that they were in vse to bee dronke, both before Galen his tyme, and since, by the discourse following, it may most euidently appeare.

Scribonius Largus, who was Galens auncient, appoynted to be dronk for the vlcers, and swellings of the bladder, water, wherein Iron was quenched, & this he did, as he affyrmeth, to imitate the proprieties, of the Bathes of Ferraria as you may reade in his. 146. ca. Archigenes also proueth, as testifyeth Aetius lib. 11. that waters of bathes, were vsed, to be appointed to be dronke, for thaffects of ỹ blader, of the most auncient Phisicions. Oribasius lykewyse, appoynteth the vse of drinking, both of hot and cold bathes, In collectaneis ad Iulianum imperatorem. Pansanias doth shew, how that the people Cynethensis, vsed to drinke of the medicinable Wel called Alisson for the byting of madde dogges, in Archadicis suis. Vitruuius, entreating of the waters of Bathes, proueth, that by reason of Bitumen, and Nitre, they were dronke, for purging of the body plentifully. lib. nono, what nede many words? In the tyme of Augustus Cæsar, the waters of bathes, wer in great vse to be dronk: at what tyme, Phisicions flourished, not onely in the hye courte of Rome, but also, ouer all, as precious stones, set in goulden ouches. Finally Plinie sheweth, that the waters of bathes, of Nitre, and Allume, were often dronk, for the purging of the bodie. lib. iii. hist. nat. The which Gabriel Fallopius, most reasonably confirmeth. lib. de mediatis aquis. Yowbeit none of all these writers, nor any other ỹ I can heare of, do make any mencion, of our bathes in England, Brittaine, or if any do, it is vnknowen, and also vnsufficient, without probable reason, why such vertues, shold proceade from them: consydering it wer thargument of blunt wits, and also of feeble vnderstãding, to iudge the nature of our Bathes, for

any cauſe ẏ they haue vttered of theirs, not knowing ours: Seing Plato wylleth, as may appeare by hys reaſoning with Socrates: that euery matter probable, muſt be reaſoned to and froe, that ſo by our ſences it may be knowen, if for Philoſophers we wyll be accounted & not for rude Empirykes in phœdo, the which thing alſo Tullie affyrmeth in theſe wordes, Speculator, vænatorq; naturæ, Phyſicus: the Phiſicyon is a viewer, and ſercher out of Nature. Wherfore according to my capacitie, deſyrouſe of the originall cauſes of things, a louer of wyſedome, may not be ſo ſatiſfyed, but rather, ſeke further, for the efficient cauſes ymediate, mediate, and material cauſes, with the commirtions of myneralles, qualities and temperatures, faculties, and degrees, aſwell by authoritie, and reaſon, as by erperyence, as in the nert bookes ſhall appeare, ſeing they be accounted moſt happy, which do beſt attayne, to the knowledge, of the cauſes of things, for, Fœlix, qui potuit rerum cognoſcere cauſas, otherwiſe, myght phantaſie ſtand, for vnderſtãding, and wilful opinion, for abſolute reaſon.

¶ The ende of the fyrſt booke.

Bathes ayde.

FOR asmuch as in euery kynd of profession, the vse, benefyte, and knowledge of the cause is so necessarie, that without it knowen, it is in a maner impossible, that any Scyence may consist, sure, and certayne. If so bee that science itself is nothing else but an intelligence habite, knowinge things, by their causes and effectes. I thought it conuenient to speake in a worde or two, of the efficient, immediat, mediate, and materiall causes, of the heate of Bathes: that so the ende, which is the vse or profit of the thing, for which wee labour, may more manifestly appeare, and the abuse which is the improper ende of things, may bee auoyded: an argument, as I suppose, not impertinent to this our present purpose. In describing the which, diuers Philosophers haue bin of diuers mindes, as hereafter shall more playnely appeare, and certainely this disagreeing of so wyse men, may present, argumentes of most waighty questions, to you very doubtefull, vntill they be discussed. Therfore, that I may not seeme ouer tedious, nor yet ouer briefe, I will alleage the chiefest, aswell of the most auncient, and of the midle sorte as of the later, in our tyme.

Mileus the Philosopher, hath spoken in this case, and hee said ỹ cause through which the waters of Bathes be heated, is none other, then a winde, heatinge in the depth of the earth, and in the hollownesses which be in the bowels of the same. Wherefore, that heat reboundeth vpon the water, & so it commeth forth hot.

Rentiphilus and Thesmophilus in this point bee contrary to Mileus, and the worlde followed them: who sayd, the earth in those places is very thinne, and not of coniuncte partes, so that the heate of the sunne entring, heateth the water, in

the hollowneſſe of the earth, and in the caues, and trenches, which be in the depth, by means wherof it cometh forth hot.

Democritus contrariwiſe, ſayd that the cauſe of the heate, of hot Bathes is, for that in the holowneſſes of the earth, there be mountaines of Chalke, and heapes of aſhes, which when the water doeth runne vpon, it is heated, and ſo the water paſſeth out hot, vpon the face of the earth, and of this mynd, haue bēn many that I haue conſulted with, concerning the hot welles at Buckſtone, which opinion is altogether vayne as hereafter ſhall appēre, left vnhandled, in our worke dedicated therevnto, wiſhing therfore, all thoſe that will knowe, the reaſon at large, why, and how, waters become hot, to reade this our worke, where I doubt not, they ſhall finde wherwith to content them.

Seneca, and Albertus magnus, affyrme, that the imediate or efficient cauſe, of the hot Bathes, is for that they runne vpon a Myne of Brimſtone, and thorow it are heated. And this opinion, they, and alſo Sauonarola, wyth many other would father vpon Ariſtotle. Howbeit, ſo great a Philoſopher, could not ſo much as thinke it, the reaſon is, bycauſe they had read, in a certayne booke aſcrybed to Ariſtotle, de proprietatibus Elementorum, that the waters of the Baths, flow hot, bycauſe they paſſe through a Mine of Brimſtone, which booke to haue bēn none of his, it may appēre by other places, in his workes, wherein hē frely proteſteth a contrary iudgment, as in ſecundo meteore et in problematū 24, ſectione 17, probl.

The laſt, and trueſt, is the opinion of Ariſtotle, who ſuppoſed, that the waters of Bathes, were made hot, of a moſt ſtrong, and feruent cauſe, which hē ſuppoſed, to bē none other, then fyer included in places vnder the earth: and that fyer is vnder the earth, it may eaſely appēre at Eclam, in the Ile of Iſeland, and at Mariqazzo and Florence in Italy, and alſo in Sicilie, and betwēn the great ſeas, alſo in Darbyſhyre,

byshire, with infinite other places beside.

Now, that the truth, & falshode, of the afore sayd opinions, may more clerely appere, the diuine godhed, first called vpon, we will lay this foundation, that all simple water, essentially challengeth, vnto it selfe especiall cold, for it is of cold elements the cheefest, as the prince of Philosophers declareth, and as hereafter it shalbe made manifest, in the table of the things naturall, in the third booke.

Moreouer let this be a principle, that all water heated, must be supposed to be by vertu, & essence, colo, for al such so demisse of nature, returneth to cold, as by experience we do proue, for if it be takē in a vessell out of the spring, it wareth cold, whereby it is inferred that the waters of Bathes, by some other meanes become hot, must be by proper essence and nature, virtualiter cold, accidentaliter hot.

Furthermore seing water is so cold, as in the last degree the qualitie especially disproportionated, with so great a degree of heat, as is the degree of feruent heat, cannot be induced, but by an especial heat. So that, likewise it is inferred, that it is not so heated by a wind heating it, as it pleased Milene, nor by the heat of the Sun, as it pleased Reutiphilus & Thesmophilus, nor yit bicause it runneth vpon a moūtayn of Chalk or ashes, as Democritus supposed: seeing these can bring nothing to passe, beyonde their owne proper degree, while they work according to nature, except it work vpon some subiect, which is like to the worker, & so by affinity receue the impression, as the light by the brightnes & clernes of Diamonds, Saphirs, & Crisstal, or such like, strengthning the same, but in these, of thē afore aledged, ther is no such aptnes of heating, coling, moystning or drying, or by any other meanes furthering the same, as you may perceue by your own outward senses. Beside these heat preserued, becometh more mighty, being ioyned to drynes, then to moysture, seeing drines doth whet & sharpen heat, contrariwise moisture doth dul it, as you may also easely gather.

Laſtly, actuall fyre, working vpon the water it ſelf, can not put into it a greater degrée of heat, the water it ſelf remayning, then the degrée of feruent heate: Experience doth verifye the ſuppoſition whereby it may be inferred, that the waters of Bathes can not be brought to ſo great a degrée of heate, by whot vapoures vnder the earth, nor yit by their daſhing from hyghe places, and craggie, for then the waters, deſcendinge out of the cragged rockes, in the hyghe hilles, in Kayer Naruayne ſhyre, there called VVithua, and out of the rauen cragge in Cumbreland, ſhuld through their longe courſe and violent toſſinges become hote. But experience proueth the contrarie, therefore daſhinge togyther, and paſſage of the waters, through ſtony places, is not the immediate cauſe of the heate, of the waters of Bathes: Séeing that effecte, laſtly is fyre, neyther be ſuch vapours, or daſhinges, matchable to fyre in heate, ſo that from them, ſuch an heate can not proceéde. Wherefore it ſhalbe ſhewed that if it be heated, their heat ſhal bée by none other means, but of fyre. And ſéeing fire doth ſo heate, it enſueth, that in the bowels, of the earth, fire may be found. Which, as wée haue ſayde, ſhalbe farther approued, both by experience, and reaſon.

Auicen and Auerhois do permit, that Elements are formally in things mixed, which thing we leaue worthy to bee graunted by their authoritie: ſo that then thus wiſe we wil argue: It is an harder thing for nature to be able to bringe forth in the bowels of the earth, a thinge mingled perfyte, then a thing ſimple perfecte, when as a thing mingled thus wyſe, can not be produced without the ſimple, ſéeinge it is preſuppoſed: but nature can do the firſt, ſéeing it bringeth forth Golde, Siluer, Brimſtone, Salt peter, Alume, Iron, and all other myneralles, Ergo, it can do the ſeconde: ergo it can bring foorth fyre alſo. And the cauſe of the beginninge of this fyre, is none other then that which is aſſigned of Ariſto-

riſto. in ſecundo meteo capite de terræmotu. And it is an exhalacion, hot and drye, included in the concauities of the earth, where it ſeeking a paſſage out, and not fynding, it is laboured, being ſo laboured, it is rarified, and beinge rarifyed, is kindled, bycauſe great rarefaction ſtandeth with great heate. If therefore it happen that where ſuch vapour is included, and after the maner as is ſayde, inflamed, if I ſay it happen, that there be metal of Bitumen, or Sulphur, it is alſo kindled, and the fyre is ſo longe preſerued, as the matter feeding it, ſhal not fayle, which matter feeding, muſt now be ſearched out, bycauſe it is not yit euident, what it is, and alſo many of thoſe which do followe the opinion of Ariſto. concerning the cauſe, preſeruing the fyre vnder the earth, do diſagree, although all do confeſſe, that this fyre vnder the earth, hath ſome ſubiect preſeruing it, and that thys fyre, is the cauſe of the heate of the waters of Bathes, hereafter ſhall appeare more euidently.

Iohannes de Dondis, an excellent learned man, and a pure Peripatetique, hath made a very goodly treatice of the hot welles, in the fielde of Padua, and there amongſt other queſtions, hee moueth this: Whence it is, that the waters of Bathes do ſpringe hote? hee aunſwereth at the length with Ariſt. and ſayth, that the cauſe is fyre vnder the earth, and that ſuch waters do flowe perpetually hote, bycauſe the fyre is perpetually preſerued, in thoſe places vnder the earth: after hee demaundeth what is the cauſe preſeruing, and aunſwered (whereunto very ignorauntly Sauonarola cleaueth) that it is heate, excitated of the Starres, in the face of the earth, which heate hee affirmeth to bee, not onely the cauſe preſeruing, but alſo the efficient, as it were: and the materiall and ſubiect of the fyre, hee ſuppoſeth to bee an exhalation hote and drie, that is wynde. And bycauſe the wynde is ſtill miniſtred, therfore that eſpeciall fyre, is perpetually preſerued, and perpetually heateth the waters.

Afterward he demaundeth, of the place, of that fyre vnder the earthe, & sayth, that it is not nye the centre of the earth, bicause then, it would easily bee corrupted, for the earth, is ther most pure and therfore, the vertue doth more florish, so that it is most colde, neither is the place of the fyre, vnder the brimme of the Earth, for if it were ther conteyned, it would burne vp the plantes, and whatsoeuer is in the face of the same, and therfore he concludeth, that it is in the middle hollownesses, betwene these two extremes, that is, betwene the centre, and the face of the earthe, & he addeth, that this place, where the fyre lyeth, is distant from the face of the earth. xxx. Myles, whereby it appeareth, that he woulde haue the Sunne, to perse the earth, by the space of. xxx. Myles. But this opinion is false, bicause, if the beames of the Sunne, should kepe fyre vnder the earth: it must fyrst passe, thorough the face of the earth, & then passe, part after part, vntill it come, to that especiall heate, and so afore it come to that fyre, it would burne, whatsoeuer is found on the superficies of the earth. But admit that this heauenly heate, passing thorough the superficies, of the earth, do not burne all that it encountreth, yet it wyll not preserue that fyre, bycause, seing it is. xxx. myles distant from the superficies of the earth, as he sayth, toward the centre before the heate excitated of the Sunne beames, come thether, it will bee so slacke that it wyll not bee warme, therefore, the opinion of Ioannes is false. Againe, if fyre vnder the earth, that is this flame, and especiall heate, were perpetually preserued, of the heauenly heate, it would ensue, that in colde Regions, waters of Bathes wold not be hot, but in hot Regions, they would be most feruent hot, bicause in colde regions, ther is but small reflexion of the beames of the Sunne, for which cause they be cold. Therfore the heate of the Sunne, in them can not bee so hot, that it should minister to the fyre, vnder the earth so strong an heate, but in the hot Zone, ther shold

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not only be so great an heate, that those waters should bee most hot, but also, all things should bee burned. But dayly experience, proueth ỹ contrary, & also the authoritie of Marten Curtesse, in his booke of Nauigacion, to Charles the fifth Monarche.

If therefore, the heauenly heate, were the cause of heate, vnder the earth, in cold climates, hot waters wold not flow, but alwaies cold, & in hot regions, they wold burst out most hot, yit the consequẽt is false, bicause ther are found hot Bathes, in the cold countreyes, as is shewed afore. Also, in the feeld of Lukes, ther be most hot bathes, although that place, all the yeare, for the most is couered with snow, as testifieth Fallopius, what nede we seeke examples so far of? our countrey is colder then Italy and yit at Bathe, S. Vincents, and Buckestones, alwaies they flow hot. But if ỹ heauẽly heat, wer ther so reflected, snow would fyrst be melted. But that is not so, for ỹ snow, sometime continueth longer, sometime shorter. Let it bee, that the Sunne beames, may be hot in the face of ỹ earth, by Antyparistasis, yit ther can not be so great Antyparistasis, that so great heat should be excitated, for that ther is not such Antiparistasis, made in the sommer. Agayne, if ỹ opinion of Ioannes should be true, ỹ discõmodities which are afore sayd, should ensue of the opinions, of thẽ which did say, that the waters of Bathes were hot, thorough the heate of the sunne, and wynd. Moreouer the opinion of Dondis appeareth false, by that that he supposeth, one thing very false, that the heate of ỹ sunne, heateth vnder the earth rrr. miles, which thing is most false. For at our being in Wokie hole, besydes Wels, and in Pole hole, besyde Buckstones, in the chefe of sommer, those places were ryght colde, yet not half a myle, from the Sodde, or turphe of the earth. Also Theophrast in his history of plantes, affyrmeth that the rotes of trees, or plants, do stretch so far into the ground, as ỹ heate of the Sunne, doth perse, where also hee sheweth, that some

sayde, that the rootes of trees, did counteruayle the length of one foote and an halfe, which opinion there also hee confuteth worthely, for it is more then manifest, that many trees, dotake deaper root, as the oke trees, pyne trees, larnix trees, fir trees, ash trees, & plane trees, with infinit others, howbeit of ỹ lẽgth of ỹ roots of ỹ plane trees, he reciteth for a miracle, bicause it stretcheth, direct downward, vnder ỹ earth. 33 foot, which in other trees do not, although they bee perhaps longer. Therefore, seeing the rootes of trees, do descende, no deeper then 33. foote, and that also to be miraculouse, it plainly proueth, that the beames of the sunne, can not perse deeper, seeing the heat of the sunne, vnder the earth, hee would make the cause of their length, and of the heat of the waters of Bathes, which are proued, to flowe out of deeper places.

Therefore, the opinion of Iohannes de Dondis, is altogither false. Other some there bee, followinge the Peripatetiques that would the cause of the fire to be a subiecte, feeding such fyre perpetually, which alwayes preserueth itself, but afterward, what that feeding should bee, their is a discord betweene them. Some of them saye, it is Allume, and the reason with which they are moued, is, bicause the fyre is perpetuall, and necessarely ther is required, some sound nourishement, which should last longe, and that they saye, is Allume, bicause it is hard, and compacte of substance: It can not easely be consumed, Vitruuius was the Authour of this opinion, in his eight booke. But this opinion is false, for there is onely a double substance, which may bee the nourishement of this fyre, one truly oylie, and fattie: and the other thin & dryre, replenished with much ayer, but the one easily catcheth fyre, & long keepeth it: & ỹ other although it be easily kindled, yet it keepeth not ỹ fyre long, as it appeareth in styres, strawe, & chaffe kindled, and like matter. Let vs now see whether Allume (as some would haue it) may bee reduced to the one or the other, or noe, truely I can not see,

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how it may be reduced to the firste, seinge it hath no oylie thing in it, nor fattie, nor to the second, because allume is of a stonie substance, although it bee drie, yit that dryenesse is earthy, not ayery. And if it should be in the fyre xx. yeares, it would neuer be inflamed, as you may proue if you will not beleue mee. Wherfore the opinion of Vitruuius is falle. Georgius Agricola in his booke which hee hath written, De subterraneis, which is truly, a very fayre, and most learned booke, as be all the other, which that learned man hath diuulgated, sayeth, that the subiect preseruing fyre vnder the earth, is Bitumen, for to this, he sayeth, some thing muste be subiect, and the feeding of this fyre, is required to be fattie, that it may easely be taken with fyre, and this is not desired in bitumen, as it appeareth of Naphta, wherof commeth our petræ oleum, which is a kinde of bitumen, and if it shall bee new, it catcheth the flame from farre, so that in the fields of Mutina, sayeth Fallopius, where it is gathered, plentifully, it is necessary for them which gather it, to leaue their candle farre from the place, wher they do gather it, and they gather it in certayne places vnder the earth, vnto which they goe downe by many steps, and they be most darke places, so that they are constrayned to carrie with them a light. Therfore seinge bitumen may easely be kindled, and is plentifully found in places vnder the earth, as plenty of Naphta gathered in the aforesayd place doth shewe: it is very like that it is the subiect, feeding such fyre.

Secondly, Agricola addeth, and this marke yée, sayeth Fallopius, that when the heate, of waters of Bathes, is so great, and sometyme, they burst out most plentifuly sayeth Agricola, we can not saye, that the fire which heateth them, should be vnder the conduytes, of those waters, (for they would not so ware hote) but it is necessary to saye, that the fire is in the conduytes, where the bitumen it selfe is. Of which thing it is an argument, that no matter can be found

which may be kindled, & burne in water, ſauing bitumen, which alſo if you powre on water, burneth neuer the leſſe: you may alſo trye this with Camphyre, which accoꝛding to ſome, is a kind of bitumen. Foꝛ if you kindle it, and caſte it kindled into the water, you ſhall ſée, that it will burne no woꝛſe, then if it were without water, wheꝛefoꝛe when Bitumen doth burne in water, it ſéemeth to be ſayde, that fyꝛe heating the waters, is in the conduyts, and not vnder them. Likewiſe this opinion may bée confirmed, of the pꝛopertie of bitumen, bycauſe it doth not onely burne in the water, but is alſo nouriſhed of the water, foꝛ it dꝛaweth a certayn humiditie of the water, which it turneth into the nature of it ſelfe, and it is the cauſe, that it doth endure longe, pꝛoue you this, I pꝛay you, taking a dꝛoppe of it, and you ſhall ſée the Naphta kindled, and dure ſo longe, that it may be maruayloule, which could not be, except the fæding of that flame were encreaſed by the humiditie of the water, which Naptha dꝛaweth, and chaunging to his own nature, miniſtreth fæding to the flame long. And that you may pꝛoue of Camphyre, and ſuch other things, whence it is no maruayle, if waters of Bathes bée alwayes hot, ſéeing the fire, thoꝛowe which they ware hote, hath foꝛ a fædinge and pꝛopre ſubiect plentie of bitumen, conteyned in the places vnder the earth, and longe pꝛeſeruing the flame. This opinion of Agricola, although it bée very like to bée true, yit it hath a difficultie agaynſt it, bicauſe both erperience, and alſo the authoꝛitie of the moſt learned men, is agaynſt it. Foꝛ Vitruuius, which was a great ſearcher out of thinges vnder the earth, willeth that the fyꝛe is vnder the conduyts, and yit Agricola ſayeth, it is not neceſſarie. It is alſo agaynſt the erperience of the olde Romaynes, who as they were moſte wealthie, leakt nothing vnpꝛoued, & amongeſt other things of thoſe which did ſéeme vnpoſſible, they pꝛactiſed to make a well, whoſe water might continually flow hot, and the mat

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ter succéding, according to their desire, for they framed brasen pypes which they rouled into many roūdnesses, so ỹ the pypes did resemble the Spyres of a Dragon, and for this cause, they called the pypes dragons: these pypes so framed had in the one part an hole, by which cold water entred in, and by another hole, which they had belowe, the waters of the fountayns did enter in, and afterward vnder the spyres of the pypes, they made fyre, by which the water of the first spyre was skarcely heated, the second more, the thyrde yit more, and so in all, the water was more hote, and so continually the water of the wel flowed hote, and would alwais haue broken out hote, if they had kepte the fire still, vnder those spyres, which thinge also you may perceyue by stillinge: therefore séing both experience, and also authoritie teacheth, that water can onely ware hote, through fyre vnder it, without bitumen, it is false which Agricola hathe sayde, that it is not necessary, that fyre should be vnder the conduytes, which thing also is hence euident, bicause in the Bathe of S. Bartholomewes, in the fielde of Padua, as testifieth Fallopius, their is a certayne well, into which cold water entreth, yit as sone as it is ther, it wared hote, and this is not done bicause bitumen is there, as sayth Fallopius, but bicause fire is vnder that place. Also in the Valley of the same bath, there are two places, out of the which ther is drawen clay and in the place, wher clay was drawen out there is found Glarea, and most hote marble, and that heat procædeth not of bitumen, but of fyre vnder that Glarea.

Furthermore, if waters were hote, of fyre nourished of bitumen, bæing in the conduytes, as Agricola sayeth, it would followe, that all waters in theyr passage, shoulde haue in them selues some fattynesse, and also, smell and taste of Bitumen, yet this is false, bycause there bæ many in which there are none of these, as the waters of the Bathes of Buckstone.

And those waters which haue Bitumen in dēd, as ther are some found, which haue in them fattines, and smell, and taste of bitumen, and all things, as is the clay of S. Bartho which in dēd tasteth of bitumen iudaicum, as affirmeth Fallopius, bicause that in that Bathe, Bitumen burneth, and therefore representeth smell, and taste, and all things of bitumen. But some man will saye, note you, that fattines is not in all waters, bycause perchaunce, the bitumen which they conteyne, is sound, so that it can not bē melted. This I graunt, yet both the smell, and also the taste, ought to bē perceyued, if it were true, besydes that in such waters, ther ought to bē vapoures of bitumen. Therefore the matter of bitumen, is not necessary in all waters, that by reason of it, they should be hote. Therefore, let vs omit the opinion of Agricola, and come vnto another which is true, and it is the opinion of Aristot. and of them which dō followe Arist. which is, that the matter preseruinge fyre, is Brimstone, and that this was his opinion, it is euident of him selfe, in the 24. section of his Problemes, and the last Probleme: for there hē demaundeth the cause why hote Bathes were called holly, and aunswereth, bycause they wer made of things most holly. And things most holly, hē calleth Brimstone, & lightening: and hē called Brimstone moste holly, after the maner of the auncient persons, which vsed it to clense their sacrifices, wherevpon, in Grēke it is called theion, as it were diuine: of this place therefore it is clearely gathered, that the mind, and opinion of Aristo. is, that the matter preseruing fyre, heating water, is sulphur, which seinge it is not mete to be burned out, in the conduytes of the earth, it is necessary, that it be burned out elswhere: Hē sayeth besyde, that lightninge, is the cause engendring such fyre, and by the worde fulmen, you maye not vnderstande Bitumen (as amisse Ioannes de Dondis did) that he might cleaue to the common opinion, but Aristo. hath accustomed in hys

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Problemes: first to assigne the cause naturall, then some common, and the common opinion was, that lightening dyd heate waters.

But let vs omit this, and let vs come to the naturall, and it is that the matter fæding fyre vnder the earth, is Sulphur, as experience it selfe teacheth. For at Bath, sensibly it may be proued, that brimstone, boyleth in the water, yet I not deny, that Bitumen also, is not the continuall fæding of fyre, but I affirme, that fire in some places, is feede by brimstone, and in some places by Bitumen. So that I will conclude, howe that necessarily, the waters which dow ware hot through Sulphur, haue smell and tast of Sulphur, as the bathes of Bath hath, of which folowing more largely shalbe entreated, and those of Bitumen, haue smell and tast of Bitumen. But when as al bathes, haue not immediatly thone of these, hence it is, that some waters be found, which dow represent neyther Sulphure, nor Bitumen, as at Buckstone. And when they passe through stonie places, they dow lose straight way, if they haue Sulphure or Bitumen, bicause some waters do not boyle in Sulphur, do ware hot in the iorney. Therfore such waters tast not of Sulphur, the same I say of Bitumen, sæing there be some waters, which dow ware hote through it, that they passe through places, in which Bitumen burneth, and those which dow ware hote, thus wise, dow not of brimstone nor bitumen. Howbeit these waters if not immediatly, yet mediatly they war hote, by reason either of brimstone or Bitumen, preseruing the heat, as in my benefite of Buckstones bathes may appere. But here ariseth a doubt, why these fiers goe not forth, sæing fier consumeth all things, this is true, if it be not still fed, but Sulphur or Bitumen, be quickly regenerated again, therfore it is no dout, that fier hauing matter to burn on, is preserued alwayes. That it quickly ingendreth again,

Strabo testifieth, so that the digging of it, beinge intermitted, for the space of fower yeares, they shal finde agayne, as great plenty as afore, whereby it is sufficient to fede fyre continually, when as continually it is engendred, and by the same reason, for euer preserueth the bathes. Lastely, if it be obiected, that if so great fyre be preserued vnder the earth, that it may cause the waters to come forth so hote, it should followe, that where such hote bathes were, there should bee pomica and a chimney, out of whiche that flame shuld bee expelled: I say, it is not need to ymagine, that this flame, is equall in all places, but in some places is great, in some small, and therefore where it is greatest, there it bursteth out, and where it is small, the smoke passeth out, togyther with the water, as at bathe, which smoke smelleth there of the nature of sulphur, howbeit in other places, it may bee of bitumen, and that smoke is made bothe bicause the sulphur and bitumen haue in them, a portion of earth melted, and hence it is, that this fyre may be longe preserued, bicause it is a sound matter, I call it sounde, bycause both brimstone and bitumē, be it neuer so pure, and myngled, haue alwayes earth mingled withall, wherevpon, although in some places, the fire bee not great, bycause it is in a sounde subiect, which with his soundnes, doth long endure, the flame also endureth longe. Therefore, the matter by which fyre is fed, in places vnder the earth is sulphur, eyther pure, or else commired with his owne earth, or else bitumen, or some kinde thereof, as Fallopius moste reasonably affyrmeth, where you that bee learned, if this suffise you not, may reade further to content you. That the metalles of bitumen or Sulphur, do take the beginninge of their heate, of wynde inflamed in the places vnder the earth, it is shewed. But howe the waters do ware hote, thorowe that heate, receyued in the Metalles, and where

that

that flame is conteyned, wee muste nowe seke, seeing it is not euydent enough. Therefore, there bee in this thinge two opinions, one of Agricola that the waters ware hote, bicause there is in the same conduite, with the water, both fyre and coles, by which they do ware hot: and the opinion is most lyke to be true, and partly true, bicause we see, with the water passing forth, that some of the metal passeth forth, and remaineth on the froth, in which the water boyleth at Bath, and this could not be, except the fyre and water, wer contayned in ons and the same conduite. The other is the opinion of Empedocles, propounded vnto vs of Seneca, that the waters be hot, not bicause they passe thorough the burning metall, as Agricola supposed, but bicause, they passe thorough places, vnder which there is fyre kyndled, togither with the metalles: Which opiniõ seemeth good enough. For we haue in the springes of Buckston, certaine well springes, into which water entreth cold bicause they come not of one conduite, but when it is ther commixed, it wareth hot, which thinge, wee can not saye to bee done, thorough brimstone or bitumen, there kindled, and burning, seeinge there appeareth neyther any metal, nor fyre, but wee muste suppose, that this is only done, bycause the metall burneth vnder those conduites the water there is altogyther putable, and yet do breake out hote, as you haue heard, which thing should not be, if they warsd hote thorough their passage, thorough metalles fyred, but they would necessarily, haue the smell and taste, and some substance, of that metall which as I haue saide they altogyther lacke, therfore wee muste say that they be not only in vse to bee dronke, and to make meats, of, but also they wash their finest linnen whit, and be more whyter than with the Ryuer water harde by, and yet they breake out whote: bycause they gette heate of the Stones, by which they passe, vnder which Stones,

ther is fyre kindled in any of the mettalles aforesayd. This opinion of Empedocles, Vitruuius a man of greate experyence confyrmeth, what then must we suppose in this thinge? I say that the meane, by which waters do war hote, is two foulde, both already propounded, one verily propounded of the mynde of Agricola, and the other of Empedocles, for some are heated, bicause they passe thorough stonie places vnder which ther is fyre kindled, and burning in the mettall, of brimstone, or bitumen, neyther are these stones ther fore, turned into chalke, that one myght iudge, or into asshes bicause they can not be disgested, or bicause the heat is slack and lytle, and so greate onely, as may heate the stones, and waters, or bicause if it be much it is farre distāt, from these stones. And other doe ware hot bicause they passe thorough the mettall it selfe fyred and burning, as Agricola supposed: you may gather of these two wayes, by which waters, doe ware hot, the cause why, some of the waters of bathes, breake out most hote, as ỹ hote bath at Bath, other meanly hot as the crosse bath, other betwen both, as the kings bath, other warme, as Buckstones, other cold, as at Hall wel in Flint shyre, called in brittish, Fannon Gnen, Freny, which yit be bath waters, and haue a medicinable force, & facultie. Therfore the causes of these differences, are two: that is, smalnesse, and distance of the fyre, for if heate being in the conduytes, be much and strong, and that water, maketh his iourney, not very long, before it breake out of the earth, it wyll flow most hote, but if the fyre be lytle, and the iourney long, it wyll be warme. If the fyre be much, & the iourney meanely long, it wyll be meanely hot, as contrarily, if the fyre be lytle, and the iourney most short, bicause the water should keape the whole heate, which it hath receaued. And the contrary happeneth, if it take a long iourney, bicause in the passage, some heate euaporateth continually. After the same maner you may saye of water, which doth not ware hot,

hote, thorow fyre bæing in the conduytes, but by reason of hote stones, vnder which, there is fyre kindled, in the metalles, and that may be little or much, and neare or farre of those stones, and so the heate of the waters shalbe varied, by reason of the nert situation, or the flame farre of, as also, by reason of the smalnesse or muchnesse, of the same, to which you must adde the long or short iorney, which the water it selfe maketh, before it breake out of the earth: for it may be, that fyre to be much and neare the water flowing ouer, and yit the water wil passe forth warme, or lue warme, or cold, bicause the water hath lost all that heat in the long iourney, as in Buckstones bathes beneefyte you may reade. Hitherto we haue shewed, that Bathes be hote alwayes, bicause the fire is continuall, and that the fyre is continuall, bicause new fæding may be ministred, and that the fædinge is alwayes ministred, bicause in places vnder the earth, there is matter, of which it may be engendred. Moreouer, it hath appeared, how that fyre hath bin kindled, what it is, & wher the heate, heating the waters is contayned: wee haue likewyse shewed the cause why some waters do breake oute hote, some colde more or lesse, and wee haue confuted the opinions of diuers Philosophers, and haue shewed how they resulte, &c. Nowe it followeth that we shewe of what natures such waters be, and after what sorte they be cõmixed. I finde three maners of mixtions, in waters of bathes, for there be some which haue so farre commixed with thẽ, those things which they containe, that those things are made one body with the substãce of the water, & one forme hath resulted out of thẽ, & such things, whether they be metallique or other, cã not be seperated frõ ỹ substance of ỹ water, but in a very long tyme, & a most strong cõcoction or mutacion comming out, such maner of mingling is ỹ which doth giue gret integritie, & maketh thẽ durable: this then fore is ỹ first maner of mixtiõ, which may be cõsidered in ỹ waters of bathes.

Another is, that there are ſome waters, which haue receiued metalles, in the concauities of the earth, as they flow, yet thoſe metalles are not wel commired, as we preſuppoſe at Buckſtons, ſo that of the metalles, and the water, there reſulteth one body, by one forme, as we haue ſaid in the firſt maner of mixtion, but they bee rather confounded with the waters. The thirde is meane betwæne both, for there are ſome waters which are partly mixed in dæde with the waters, which they do containe, partly not commired, as S. Vincents, but confounded, as we haue ſayd aboue. But we haue not decréd to ſpeake at large of the commixtions of al bathes, but onely in a word or two, of our baths of Bathe, and what the mineralles be ſuppoſed there, commired or infunded in the courſe of thoſe waters, by the qualities wherof, procædeth their effectes medicinable, which in my iudgement can in no way, more certainly bee approued, then by the properties, and that the collour, ſmell, and taſte, beſt approueth. The colloure of the waters of the bathes of bathe, is ſwartie, græne, or marble yellowe, the yellownes of the brimſtone, mingled with the water, making a ſuſſible couloure. Albeit, coulour maketh little or rather nothing to the knowledge of the facultie, as Montan. hath moſt excellently ſhewed, libro de componendorum facultatibus. For many things of coulour whyte, be found mere contrarie in operation, as for example, Snow is very cold, and chalke is very hot, yet eyther of them is moſt whyte.

The ſmell of the bathes of Bathe, and S. Vincents is of brimſtone, as the artificiall bathes, that bee made thereof, howbeit neyther ſmell alſo, maketh much, to the knowledge of the propertie, for it litle forceth, whether they ſmel ſwetly, or otherwiſe, for of ſwæte ſmellinge and ill ſauouringe things, ye ſhall fynd many of diuers natures altogither, neuertheleſſe, of theſe ſome coniecture may be made, yet that is vncertayne, and not perpetual: of taſt therefore ſhall wee entreat.

Theion

Theion, chibur, sulphur, is sharpe, and stinging of taste, especially if you (as the Chimistes do, destill it into oyle or water) of qualitie whit & drie in the fourth degrée, as partly by his quicke burning may appeare, and of thynne essence. And vnto this taste (sayeth Montane) we must onely trust, for thorow it may be perceyued not only the temperatures, of simple medicines, in heate, colde, moysture, and dryenes, hauing strength from the first facultics, as Galen sheweth, but also all other vertues, as of wiping, deuiding, opening, cutting, expelling and such lyke, the fittest instrument, the truest touchestone, of all properties, trying both toucheable and tasteable qualities. Taste, I saye, therefore aboue all other senses, as all the learned Phisicions affyrmeth, is to bée trusted, of which so great occasion being gyuen, wée can not but speake somwhat with that worthy scholler Melanction, lib. de Anima. First defyning what taste, organ and obiect is.

Taste truely, is a sense of fæling, which in the tongue or ruffe of the mouth tryeth sauours.

Sauour or smacke is a perfect straining of the drie part of the humoure wrought by heate.

Instrument or organ is a skinne pellicle, or philme, stretched in the ouer part of the tongue, vnder the roufe, and hallowe flesshe, full of holes like a sponge.

Obiect of taste is a qualitie in iuyce, in which moysture ouercõmeth dryenes, earthy heat, digesting them both. Of tastes ther be seuẽ simple, iiii. hote, & iii. cold, the eight which the grekes cal apoios, tasteles, without qualitie, is rather a priuation, then that it might seeme to be taken any kinde of taste, as for the wine & fattie tastes, they are applyed to the swéetest, although Plinie in hist. plant. addeth vnto these suauẽ & acutum, albeit in my iudgement, dulcis, contayneth suauem and acris acutum, of this iudgement is Theophrastus, Montan, Mont. & vi. C. other, & truly they be in nũber these:

γλυκυς,	Dulcis,	calid.	οξυς,	acidus,	frigid.	1.
Αλμυρος,	Salſus,	1.	Αυστηρος,	auſterus,		2.
Πικρος.	Amarus,	2.	Στυφος.	acerbus,		3.
Δριμυς,	Acris,	3.				gradu.
		4.				

Swéet,	hote	1.		Sower cold	1.		
Salt,	in	2.	de-	in the	2.	de-	
Bitter,	the	3.	grée.	Rouge.	3.	grée.	
Sharpe,		4.		Yarſhe.	4.		

The ſwéete taſte is, ſayeth Montane in comen. de ſimpli. medicament. qualit. that which is lightly gathered, delighting and pleaſing the ſenſe of the inſtrument, arguinge an earthy dryenes, temperatly ercocted, and not parched, ſometime with an ayrie moyſture, & ſometime with a watery, therfore moderately warming, not much moyſteninge, or drying, nay it ſhall eaſely be turned to nouriſhement, and alwayes, ſuch kinde of ſtrength, or vertu ſhall proceéd from the ſwéete taſte, if it be ſimple: but if it bée ioyned with other taſtes, as to the bitter or ſharpe, it ſhall bringe forth mingled vertues, the ſcope of our purpoſe, for the qualities of the Bathes.

The Salte taſte is that, which perſeth and byteth the tonge, bringing a certayne kinde of fæling of heate, by reaſon of earthy dryenes, in a watery moyſture, thorow much heate deminiſhed, and by ſuch a qualitie, you may haue the force of heating, drying, and perſynge to the depth, bicauſe of much watery moyſture, mingled therewith.

The bitter taſte is that, which ſéemeth to ſhunne away from the tongue, ſomething arguing, a farre greater deminiſhing of earthy ſubſtãce, thorow heate, thã in the ſalt taſt, & therfore it ſhall haue a greater force of heating & drying.

The ſharpe taſte, is that which not onely doth byte the tongue, but alſo dryeth, ſetteth on fire, & as it were, burneth arguing an earthy dryenes, perfectly diminiſhed by heat, and

almoſt

almost turned into the nature of fyre, therefore it heateth, thinneth, and dryeth exquisitely, also burneth & consumeth. Now for example of the sweete taste, Sugar, honie clarified, or destilled, honie suckles. &c.

Of the salt tast, Salt, salt peter, Sal gemme, salt water Bryne, the salt sea. &c.

Of the bitter, Aloes, Wormewood, Gaule. &c.

Of the sharpe, Pellitorie of Spayne, Brimstone, Arsemart otherwyse called water pepper. &c.

The sower taste, doth manyfest an earthy substance, not wholly ouer boyled, by heate, yet somewhat deminished, which substance, is mingled with very much earthy moysture, therfore such a medicyne, doth cole and drye.

The rough taste, shall temperatly set on edge, and stoppe, declaring, that in earthie substance, cold and drye hath souereignitie, in this simple qualitie, yet somewhat lesse thē the harrish taste.

The harrish taste, shall expresse great vneauenes, in so much, ý it may seme to cōsume the moysture of the tongue, arguing a manifest force, of earthie substance, in that simple, very litle ouerboyled by heat, worthily therfore termed cold and drye.

Now for example of the harrish taste, we must trye it, in vnrype hedge peares, vnrype medlers, sloes, &c.

Of the rough taste, in Mirtilles, in vnrype Gaules, in the rindes of pomegranates.

Of the sowre taste, in vnrype Grapes, in Sorrell, in Uergis, Syder made with wyld aples. &c. But here I would wyshe, that you should not thinke I meane so absolutelie, of the simple tastes, but ý they may be ioyned, with any one of the other tastes, one, two, or thre, more tastes, as in the waters of the bathes. Neuertheless, we giue the name, to the tast most sensiblie felt, which compound tasts, as briefly as is possible, we will expresse.

If the harriſh taſte, be adioyned to the ſharp, that medicine at the fyrſt daſh, ſhall ſeeme a litle to heate, bicauſe that power of heate, is buryed, or hidde, in much earthie and groſſe ſubſtance, but when thorough inward heate, it ſhall be perfectly brought to acte, then moſte ſtrongly it heateth, ſo that it conſumeth, and corrupteth, the fleſh and partes, which chaunceth bicauſe heate, ioyned to a groſſe and earthy ſubſtance, is moſt ſtubburne, and feruent, as in red hot, Iron. But if this harſh taſte, bee mingled with the ſweete taſte, then it ſhalbe meane betwen heating and cooling, and ſhall ſo much enclyne to the one or the other, as it ſhal haue the more, of eyther of the taſtes. And this ſtrength it ſhall haue, of the harſh taſt, that it may ſtoppe, and make ſtrong: of the ſweete taſte, it ſhall haue the power, that it may linnow, ſmooth, and fynely lewſe and ſo it ſhalbe compounded, of ſundry contrary qualities, yealdinge therfore, ſundrye effects.

But if the harriſh taſte, be adioyned to the bitter, it can not excede, in the extræmeſt exceſſe. And by reaſon of harriſhnes, it ſhall haue power of ſtrengthening, and binding, by reaſon of ſweetnes, power to clenſe and open. &c.

But if the rough taſte, be ioyned with ſharp, bicauſe thone is found in a groſſe, and earthy dry, the other in ayery and fory earth, it ſhall haue the power, of vehement heatinge, dryeng, perſing, and burning &c. All the which operations, wher they be appoſyte, we ought alwayes to vnderſtande that the one or the other is done more or leſſe according, as the one or the other, haue prehemineuce, which rule, in euery taſte ought to be kept, aſwell in euery ſimple, as in any compound, which Montane moſt excellentlie (as he doth all things) hath expreſſed. Commentario primo de ſimplicium medicamentorum facultatibus. But now, bicauſe thoſe our bathes of Bathe, receaue theyr chefe vertues from Brimſtone, whoſe taſte is ſharpe, a worde or two of the ſharpe

taſte

taste, and so to the other myneralles therein. Sharpe taste as saith Cardanus de rerum varietate, lewseth the hould of the tongue, thorow the distemperance of heate, by reason wher of, of al tastes it most molesteth, not as taste, but of the qualitie therein, but so doth not the swæte, salte, nor the bitter. For simple swæte, is but meanly hote, or rather temperate, in the fyrst degræ. Simple Salte in the second degræ. Simple bitter in the thyrd degræ. Simple sharpe in the fourth degræ. And there be no more degrees, nor no more tastes, y argue heate. The fyrst degræ (as sayth Montanus commentario primo de simpl. med facult.) sensiblie changeth. The second, a sæling payne, payne bringeth. The thyrd effectuallie changeth, with manifest signe of græfe. The fourth, both sence and temperature fynisheth? These things this expressed, verye easilie, and most sensiblie approueth, the propreties of these bathes, which thorow they operacion, draw corrupt humours, from the deapthe of the sound membres, expelling them forth in vapours, heating, concoating, and dissoluing spædilie as Hippocrates lib. de internis affectibus, and Dioscorides, and Galen do testifie. But hauing therwith Copper, Iron, and Marquesite a litle. (Whose qualities and substances we haue sæne, seuered, and tried, aswell by the Chimistes and Fyners in London, Cornewall, Cumbreland, and Ireland, in the company of our M. Maiesties Secretarie of Irelande, Justice of the Admyralties, & Warden of hir highnes Mynes, John Challoner, a gentleman, not onely excellent in all the Mathematicall Sciences, but also in Chimistrie Phisike and euery part of Phylosophie, as also by our owne industrie,) as is on the hilles, betwene Marshfælde, and Bathe, and other hilles about Dunkerton (a lordship of the ryght worshipfull M. Bamfæld of Baltemore, in Deuonshire certainly a worthy housekeper whose prayses, all the countreys sounde, so that it wer but in vain for me to extol thē) from whēce it may be presupposed, run.

neth vnder the hilles this natural spring, of the Baths. For heare & there, as they haue digged of late for stones in their Quarries, on the hils sydes, they haue found thē so hot, that they were not able to abyde to digge, any deaper, by reason of fyre in the depth, the onely efficient cause of ẏ hot bathes of Bathe, the which most sensiblie, confyrmeth the opinion of Arist. Sauonarola and Fallopius and ours concerning the fyre in the earth, and not to be thorow Magique, as ẏ long receaued errours, of certayne wryters, hath sought to persuade, that by magical coniuracion, those Bathes wer made hot, a persuasiō most detestable & vaine, as by that you haue hard may be perceaued, & altogither ẏ illusiō of the infernal, & wicked spirits, to the end to peruert vs frō god, & to giue the glory, from our merciful redeamer, to thē moste wicked sins, continuing in theyr damnable destructiō, of theyr fyrst office, frō whom the holy Trinitie defend vs, to whom beal laude, power, dominion, & Empyre for ever & euer. Amen.

These mineralles, sæme yet to requyre some thing, to bee spoken of theyr qualities, tastes, and effects. Fyrst of Copper, which of taste is bitterysh rough, arguing therefore a fretting and dryng force, and therwith clensing, in the beginning of the second degree. Secondly Iron, roughish harsh doth bynd and dry, as it appeareth not only, by the electuary dayly in vse, named Scoria ferri, but also by the Smithes water, that they quench theyr Iron in, which is good to bee dronk of thē, that haue an issue of blood. By the which you may gather, that we meane not, for that wer absurd, ẏ those mineralles, be melted & commired, with the water. But we affyrme, that theyr qualities are through boyling of ẏ fyre infunded, discussid, cōmired, & disperſed by ẏ waters rūning forth, as may be wel approued, ẏ which also D. Turner testifieth, what neede many wordes. The water taſtles of his own nature, absolutly cold, & moderatly moist (as it is said, & shal be better in ẏ Table of the things natural) is in these Baths per accidens made hot, sharp, bitter, harsh, rough. &c.

Therefore,

1	Heating.	Warming the colde.
2	Concocting,	Concocting the crude.
3	Persinge,	Opening the stopped.
4	Dissoluing,	Dissoluing the harde.
5	Attracting,	Attracting the cloyde.
6	Clensing,	Clensing the foule.
7	Binding,	Binding the seuered.
8	Dryying,	Dryying the moyst.
9	Stopping,	Stopping the flowings.
10	Consolidating,	Consolidating the broken.

Comforting the weake members, euen as if therin nature had bestowed artificially, hir highest cunning, why say I not the God of Nature? for truly passing great benefites, are to bee loked for, of passing great bountie. By meanes whereof, it helpeth not onely, all the manifeste græfes afore specified in the fyrst booke, but also many other hidden and vnknowen sicknesses, which be least vnnamed: for if hidden sicknesses any where do proceed, it is necessary sayth Fernelius lib. de abditis rerum causis, contrarie to them hidden remedies to consiste, as it doth appeare, as well by authoritie and reason, as by experience, if you consider with aduisement and councell, which is (as Plato sayeth, the very keye of wysedome,) the diuersities of qualities, temperatures, properties, and naturs of ỹ Bathes. The which yet, in them selues are varied, aswell in heate as in nature: For the Kinges bathe is hote betwene both the other, and in curing most of the aforenamed sicknesses best. But the hote for many colde syckneſſes, iointaches, pockes, rotten vlceres, more auaylable then the fyrste. But the crosse bathe is least hote, and therefore for cholerique persons, & such as are easely disposed to feuers, more

commodiouſe. All the which differences, may bée gathered, by that which is already declared, leauinge to ſpeake any further of them, to the learned and expert there, acknowledging with Ariſtot. that it is not poſſible for one man to know all things, although euery man ought to know as much as hée might: For Omnis homo naſcitur, vt ſapiens fiat.

The ende of the ſecond Booke.

IN our first booke, the antiquitie, ayde, and commodities proceeding of the Bathes are at large described, with a confutation, of all those as reproueth the drincking of it. In the second, the causes of the heate, of the waters of bathes, and also the properties are reasonablie, and apparantly to the senses approued. Now it resteth, that in this thyrd booke be declared, when the sicke come thither, what ought to be considered, and how, and by what meanes it may them profit: without which very litle could the former bookes benefyte. First therefore, afore any person doe repayre thither, it is conuenient that hée bée purged, if not afore hée come thither, at the least wyse, before hée enter the bathes, according

as 1 Sicknes,
2 Cause, shall require.
3 Accident,

Sicknesse is an affecte, (but not euery affecte) for this worde with Galene, is pronounced of many and dyuers thinges, but contrarie to Nature, by whom the action is fyrste hurte, eyther depraued, deminished, or taken away, libro de morborum caussis, libro prim. Therapentices, libro secund. comentariorum in libr. Hippo. de natura humana.

Cause of sickneſſe is that, vnto which any thing followeth, which is named effecte, as sayeth Galene libro de symptomatum differenciis.

Accident is that, which the Grækes call Symptonia, and wé properly in English, to fall and with fall, & is what so euer happeneth to the bodye, sickneſſe, and cause excepted.

Of the which larger to entreate, were but friuelouſe, for the ſickneſſes be already the chæfeſt ſhewed, and the outward cauſes are to be ſought, in the Table, of the things not naturall, and the inwarde of the table of the things naturall, the coniunct of them both, and of the accidents, notes of ſickneſſes, which is the argument, to knowe, whether ye néede adding, or empting, and that thorowe the conſultation with the wyſe and learned in Phiſicke, the neglecting wher of, hath cauſed many a one to come thence, worſe then they went. Some with the Goute in euery ioynte, which had it afore but in one or two. Some other full of byles, ſome of vlcers, and ſcabs, &c. And therefore, in the behalfe of my Countrie, not without aduiſement, and cenſure to ſpeak it, what letteth? but for ſuch a one, as ſo deſerueth, that there might not be a méete ſtipend appointed or ſome impropriat benefyce or parſonage, or prebend, at Saliſbury, Worceſter, Yerforde, Glouceſter, Briſtowe, Exceſter, Wels Landathe, &c. the furtheſt of not paſt a dayes iourney, as well for the powre, as the ryche: yea if in euery Cathedrall church in the lande, there were a promocion, for a graduate in Phiſicke, that hée might be there to gyue both councell, medicine, and ayde, to the better ſetting forth of Gods glorie, and the magnificence of the Maieſtie, ſéeinge the liuing onely prayſe the Lord, and not the dead, and alſo the healthy ſerue beſt the princely dignitie in all cheualry: conſidering further herewith that worthy piller of Chriſtian veritie, S. Ambroſe, who ſayeth, that the bodye is the tabernacle of the ſoule, and the condicions of the minde, as ſayth Galene, in temp. Hippo. Platonis, &c. do followe the temperature of the body: the which thing to be true, daylye experience proueth, as we knowe, and you alſo that vſe too viſite the ſicke (a déed of charitie) how ſome dote, ſome bée frantique, ſome ſtarke madde, ſome numme, ſome loſe, ſome diſioynted, &c. then vnfit for any kynde of ſeruice, arte, miſtery

ſtery, faculte, counſell, or prowes, much leſſe reſourmable by ſermons to pitie, and godlines, vntill they bee reſtored agayne according to nature: the ſcope of Phyſike, if ſo bee Phiſyke, as the prince Hippo. defyneth lib. de flatibus, (and as all Vniuerſities, this 2000. yeares hath receyued it, as well Grekes, Arabians, as Latiniſtes) is protheſis, kai aphaſeſis, an adding and taking away, and addinge of that wanting in the Spirites, humoures, and members, according to nature, and a taking away of that contrarie to nature, in the members, humours, and ſpyrites.

	1 Health.
	2 The cauſe of Health.
According to Nature is	3 The effect of health.
	4 Strength.
	5 Cuſtome and
	6 Complexion.

Health is an affect, according to nature, apte to perfourme, the actions of the ſame. Now, the Table of the. vii. things Naturall, you may vnfoulde, bearyng well all thinges in your memorie, vnles you meane to perfourme the prouerbe. In at the one eare, and out at the other.

THese things well waied, being ý things wherof we are framed, & the subiect of phisike, as ý frame of an house, is the subiect of the Carpẽter, wyl vs to loke, in the Table of the. vi. things not natural, by what meanes we are hẽre cõtinued, & maintained, as therin further is shewed, for other wise, what auailed a lump not of an howers life, to be produced or so many good lawes, and holsome precepts, appointed, for the good preseruacion, & educacion, bothe of ould & yong, and auoyding of contagiouse infection, aswell from princely mancion, as from citie, towne, and Garrison, prohibicion, and admission of victualles, fit and vnfyt, for nourysh-ment, the which, if all were hab nab, as fooles vse, to comyn & other ouerbould, in abusing theyr eloquence, to take from vs, in indifferent things, our frée election, seing God & nature, to them that be framid according to nature, not impedited in the actions of the partes, to them belonging, may as the wyse man sayth, vse fyre and water, at theyr discresion, with eche other thing, in this lyfe, to them in euery sort méete, and decent, not forgetting, to giue God chéefe prayse, for all things, yet not in such sort, as the Puritanes, but better we may terme them, pinis precisians, vse, who would haue, ý no man deserueth, be his acts euer so good, any thãks for them, wherby consequently, they would defraud Princes, of dewtie to them belonging, for theyr wel gouerning, of theyr subiects in vnitie, and equitie (Gods appointment, & so gradatim, frustrat ech man of merite for his wel doing, in his calling, not remẽbring, ý god therby is more glorified, & yit puritanes are they named, pure I wold they wer: But how puretie & they may agrée, ý distain al ý works of men, as filthie, they thẽ selues being men, you may easely sée, we graũt, ý ther is not one so pure as he shold be, yit in puretie al do not agrée, neither is pureti therbi, excluded frõ ý saints of god, he is pure, to whom god imputeth not his iniquitie: & he is pure in worldly pollicie, who offendeth not the laws of any maiestie, god graũt that so pure we be found, when

we are called to the one or the other for tryall of our puretie, and then shall we be happy, the which kinde of puretie, euery man that feareth God and loueth honestie will seeke to obserue most vigilantlie.

BUt now, fearing least all sortes, can not attain to the perfect meaning, of these our Tables, and they inespeciall, who altogither bee ignorant in Phisike, therefore wee haue prouided, these signes folowing in compendiouse order, forthe of the Table, which in euery sicknes, are taken, as sayth Ioannes Almener lib. de lue. Hisp. eyther of things not naturall, of things naturall, or of things against nature.

Of thinges not naturall, as in what ayer the pacient hath remayned, what meates and drynkes hee hath vsed, what exercyse, he hath practised, what filling, what empting, what sleape, what watch, hee hath sustained, what ioye, what sorow, and so lykewise of other things.

Of thinges naturall, as of what complexions, humours, membres, powers, operacions, and spirytes. To these may may bee added, the inquierie of the things annexed to nature, as age, region, custome, climate, strength, arte. &c.

Of things against nature, sicknes, cause, and accident, and that three maner of wayes, of the operation hurte, of the qualitie altered, of things expelled, changed.

Of the operacion hurte, by three meanes, eyther animall, vitall or naturall.

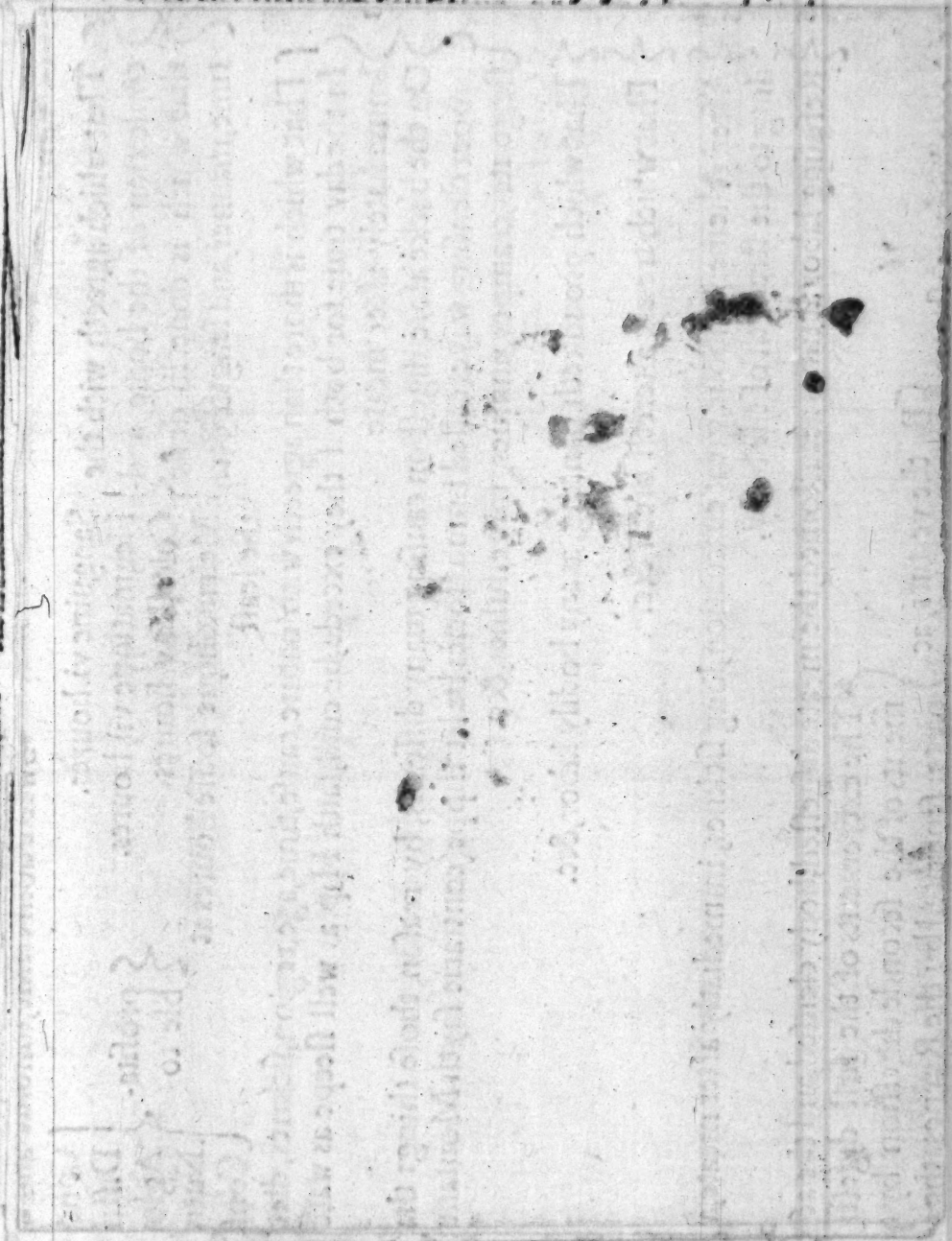
Of the animall two wayes, motiue, and sensitiue.

Sensitiue also two wayes, inwardly and outwardly.

Example of the motiue as how it may be moued according to the whole, and according to the partes.

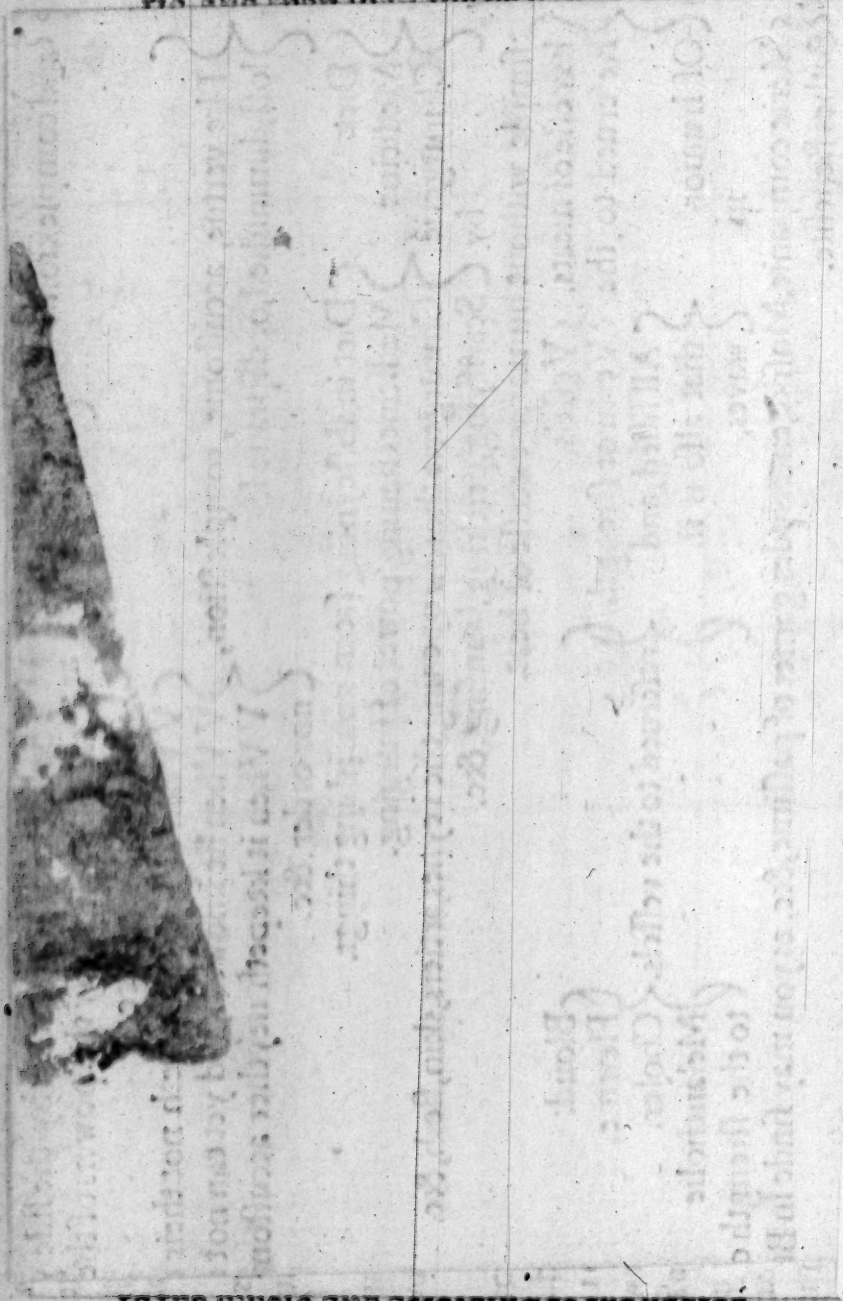
Example of the outwarde Sensitiue, as how hee dothe see, heare, smell, and touch, as what greese he feeleth, what taste he

vueth in his mouth.



es not naturall, as by reason they vse thinges
g bloud, or bicause they bée of a ioyous & pleasant
of singing men, enterlude players, or bicause they

we are called to the one or the other for tryall of



to the whole, and accordyng to the partes.

Example of the outwarde Sensitiue, as how h.
heare, smell, and touch, as what grefe he feeleth, w.

hée perceyueth in his mouth.

Example of the inward sensitiue, as what imaginacion hée hath, what iudgement, what memorie, what dreames.

Example of the vitall, as what pulse hée hath, what breathing. Inquisition may be made of the passions of the mind in the fire thinges not naturall. If it be taken of the operation naturall, that is two maner of wayes, of the operation of the vertue ministring or ministred.

Example of the first, as what appetite hée hath, howe hée doth retayne things receyued, how hee doth disgest, how he draweth & expelleth, how he had done afore, how he maketh water, how she hath hir terms, how thei vse venerie, al these things are cõprehended vnder the things not naturall.

Example of things ministred, as how he is nourished, & searching of all these operations, whether the operation bée diminished, corrupted, or quite taken away.

Of the qualitie changed, as of what sauour the breath of the weake person is, of what sauour the sweat is, of a wound or vlcer, of filth, also of what colour the tongue is, the eyes, & whole body, what maner moysture, what dryenes, roughnes, smothnes, hardnes, softnes, of the tongue, belly, & whole body, &c.

Of things expelled altered, as how great, of what qualitie, the superfluities of the eyes, nose, mouth, of the eares, of what quantitie, likewise of what quantitie the vomit, spittell, kneling is, & also of what qualitie the vrine is, what egestion, what snot, what sweates of the whole body, what gapings, wamblings, and subuersions, all these may be reduced to the naturall operacions expulsiue, bycause they are by nature expelled, wherupon to conclude, things following be signes, of bloude abounding.

Of thinges not naturall, as by reason they vse thinges multiplying bloud, or bicause they bée of a ioyous & pleasant arte, as be singing men, enterlude players, or bicause they

vse meates and drinkes multiplyinge bloude, as bée poched egges, and the stones of cockes, pleasant foules, nourishing fleash, confected meates, very good wine, and such like.

Of things naturall, bicause they be fleshye, of sanguine complexion, yong naturally merry, and such like.

Of things against nature, and first of the operation hurt, heauines in the rootes of the eyes, and in the forepart of the head, beating of the temples, sweats, gapings, wamblings, much déepe sléeping, troublinge of the senses, slowenesse in cogitation, wearines of the partes without labour, greatnesse of pulse, swiftnes and oftenes of the same, repletion of the vessels, whether they be veynes or arteyries.

Of the qualitie chãged, as rudines of the whole body, & especially repleciõ in ỹ veynes, of the eyes, pulses in ỹ mouth.

Of things expelled altered, as vrine, red, grosse, obscure, darck red, or rose red. In egestiõ no signe doth appeare, spittel is swéet, somtime mingled with blood, bleading by ỹ nose, frõ the gums, mouth or priuy ways, ỹ hemorhoydes, or els in other places, sweat rãmish as of a gote, also many bloudy pimples, & to this is added, bicause ỹ patient doth dreame, ỹ he sawe red things, or blod, to flow forth, & that he did swim in it, wherupon the fowerth collectiõ is rehersed of Galene, how he cõmaũded a certayn mã to be let blod, who dreamed that he was bathed in a tunne of blood, but other swaruing appointed him an exercise which nothing auayled, as Galen afore had iudged, for shortly hée dyed, bycause the veyne (as Galene willed) was not opened.

Signes of choller in the thinges not naturall, bicause of the vse of much exercise, or aboade in a hote ayer, vse of hot and drye meates, multiplying choller, &c.

Of the things naturall, bycause the person is a yong mã chollerique, and such like.

Of things contrary to nature, and first of the operation hurt, bicause the weake much thyrsteth, hath no rest, gréef in

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the right syde of the forehead, & much light doth anoy them, sometime thei swonne and haue weaknes of appetit, wambling, tingling as it were prickinge of nedles, madnes, byting in passing forth of the ordure, & likewise of ỳ brynes, swiftnes of pulse, with hardnes, and stretching: here consequently may be placed of dreames, bicause they dw rather appertaine to the action hurte, as bycause they sæ yellowe things, fyery which cause skaldinge, and sometime, they dreame that they flæ.

Of the qualitie changed, as yellownes of the face, and of the hote body, yellownes of the eyes, as it happeneth in the ioundies, bitternes of the mouth, drienesse of the tongue, roughnes, with rednes of the nose.

Of things expelled altered, brynered, citrine, yellow, safraine, egestions, safron yellow, bitter, spittle chollerique, vomit græne, saffron yellow, bitter, sharpe moysture of the eyes and nose.

Signes of fleume, of the things not naturall, as repletion of meate, idelnes, length of slæpe, &c.

Of things naturall, as bicause the parte is of a phlegmatique complexion, a fisher, fat and such like.

Of a thinge against nature, as of the action hurte, little thirst, froning when the fleume shal be salte, weaknesse of disgestion, yea, in time of health, much slæpe, slouthfulnes, idelnes, lewsenes of the parts, heauines of the eyes, obliuion, græfe in the hinder part of the head, the turning in the head, darknes, losse of appetite of sharpe things, wambling, kneesing, colde in the head, heauy or grauatiue græfes, cold in the stomache, notable græfe in the same, bycause muche fleume is gathered there, saith Auicen in Canonib. rarenes, slowenes, and gentlenes of pulse.

Of the qualitie chaunged, as colde taken, whyte colloure in the face, and bodye: Superfluouse whitnes of the tongue, superfluouse softnes therof, scruuines of the bodye,

also swelling of the face, with softnes. Of thinges expelled changed, as vryne whyte, vncoloured chaffie, or subcitrine coloure, phlegmatique egestions white, slimie, or filthy watery, and such lyke, spittle slimie, waterie, multiplication of spittle, not bitter, but pontique or harshe, muche superfluities, passing out by the nose and mouth, and it is added to dreame of water, snow, or rayne, or such lyke, which may be reduced to operations, or actions hurte.

Signes of melancholie, fyrst of things not naturall, as bycause of ouer much cares, thought, feare, melancholique meates, &c.

Of thinges naturall, bycause hée is of melancholique complexion, and accustomed to incurre melancholique diseases, and such like.

Of the thinges contrarie to Nature, and fyrste of the action hurte, bycause in the heade their is heauinesse, and that most in the lift syde, burning in the mouth, corrupt desire of the stomacke, and sometyme doggish appetite: much watche, much solitarinesse, sicknesses of the spelne, as ache, heauines, hardnes, stillenes, many cogitacions, teares, or will to wéepe, staring, groning, slouthe, stretchinge of the, waste, little slépe, if sharpnesse shall not bée with phlegme or sowernesse of the mouth, Illenes of the pulse with hardnesse, extenuacion, or deminishinge of the body.

Of the qualitie altered, as browines, or blackenesse, appearing in the body, much heare, the blacke Morphewe, which is a moste stronge signe, as sayeth Auerhois in Collectaneis. Blackenesse in the nether eye lidde, especially blacknes of the eyes, and clearenes of them.

Of things expelled changed, as dryne black, or blackish, tending to blackenes, grœne, wan, blackenes or brownes of egestiō, or stole, spitle harrish, & bitter withal, sower knœsing, black blood, & crudded, if it passe forth, dreames fearful. Also heare may be added, of dreames profiting or hurting,

yet

Yet wée must note, that those thrée kindes of signes, which Galen putteth of things, substanciallie sticking, of to fals and with fals, & operacions must be reduced, to these thrée, or these thrée to them, of all the which, reade Iacobus Siluius in his Tables vppon Gal. de causis morborum, et symptomatum. entreating at large. And if it bée thus noted, you may as in a glasse, behould, things natural, not natural and against nature, also thinges helping & hurting, which may of you be supposed, by that which is already shewed. Yit all may be reduced, to those thrée of Galen, as it also appeareth by Hippocrates, comment. 1. de offic. who wyll haue the Indicatiues to be vnderstanded afore any other works of art, and they must be taken, of the knowledge of affects, for curacion doth follow intellection, as euery man knoweth guided by reason, yeuen as, euacuacion of the similer parts, as made by indicacion, taken of situacion, as Galen plentifully declareth, De locis affec. To conclude, whatsoeuer thinges we doe take any knowledge by, we do take them by sence and vnderstanding, & with those two powers, do we onely know sayth Arist. lib. de som. and according to Oribasius. 4. Aph. all knowledge dignostike, is had by signes, causes, or interrogacions, so that their follie is clearer then middaye, which vse the bathes of what so euer nature they be, doing it without consideration, of all, or the most things, mencioned in these thrée bookes, with the Aphorismes, medicines and other things, contained in the last booke, accomplished, for the better intelligence of such as vse they? help, which ayde, God graunt them, according to their owne hearts desyre.

Amen.

¶ The ende of the thyrd booke.

¶ The Fourth Booke, of
Bathes ayde.



Fully we shall place in this booke, certaine Aphorismes, of the preparation vnto Baths, of entring in, comming out, diet, sleape, and accidentes, with curacion of them. &c.

Acknowledge your selues, with the holy Apostle Paul, to be in the Lords hands as the pot, is in the potters, saying before you goe in, altogither on your knees deuoutlie the prayers appointed in the ende of this booke.

Such as bee disquieted, with any Feuer, being weake, slender, and leane, must abstaine from Bathes, as saith Rol. lib. de Med. aquis. They whose temperature, is hot & drye, children, springalles, yong men, leane, consumed, also women great with chylde, must eschue the bathes, yet I am not ignorãt, of ỹ youth dayly frequenting the bathes, which thing not only reasõ forbiddeth, but also experiẽce, for their skins therby, become not only wrinkled, but also tawnie, especialli if they enclin, any thing to choller. Euery person going into the bathes, must fyrst clense ỹ bodies frõ superfluities. All persõs affected or greeued by iourney, shal not forthwith enter the bathes, but shal fyrst rest their bodies, by the space of a daye or two, yea or more.

That day which shalbe ouer cold, windie, & rainy, ỹ bathes shal not be approched, neither in the pestilent seasons, saith Agricola lib. de peste. and also Raza lib. de peste. neither in ỹ ful of the Mone saith Rolandus. Neither in ỹ leape yeare, sayth Sauonarola, bicause it is the yeare of Saturne, therefore in the leape yeare, you may not without great danger, vse them, for Saturne amongst all the Planets, is enemie to generacion, mans nature & good state of the bodie, bicause the state of the liuing bodie, consisteth in heate, & to proue, ỹ it is the yeare of Saturne, this they say. The Saturnal yeare is

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moued from.iiii.to.iiii.But ỹ leape yeares is moued from iiii.to.iiii.bicause euery fouerth yeare is leape yeare,ergo, the leape yeare is the yeare of Saturne, this opinion is not only false,but also rude,and vnlearned. The leape yeare is not the worke of nature,but the inuencion of man,for Augustus Cæsar deuised it,to make the yeare euen. 365. dayes, vi.howres and odde minutes . But the leape yeare is the cõstitucion of man,and man hath not force to alter nature in the Theorikes,ergo,the leape yeare to hurte the nature of man,hath no more force,thẽ any other yeare. In the monethes of Aprill,Maie,June,September,& October, when the ayer is temperate,be the best tymes.

About an howre after sunne rising,in the morninge,if the dissease require,drink the water out of the spring,the body afore purged,the digestion fulfilled, and the bath fyrst clensed,remaining cleane.vi.houres before.

So much of the water, as shall not be grœuouse to the stomache,may be dronke.

The water being dronke,the partie must walke gentlie,a few paces,in a temperate ayer.

After the Sunne rysing an howre,enter fastinge into the Bathe,the disgestion fyrst being fulfilled.

And euery person entring,shall fyrst emptie his bellie, and make water,if so be that he can not do that euery day,yet euery second or third daye.

Any person going into the Bathes,shal sit in a place,somewhat distant from the spring,and so by lyttle & lyttle, draw toward the spring.

If ỹ parts vnder ỹ midrife be grœued,sit vp to ỹ nauel,but if ỹ parts aboue the nauelbe diseased,sit in vnto the necke.

The fyrst dayes vse it temperate , a small space: the dayes following,hoter,and a longer space.

Vse the bathe,aswell in the morning, as in the euening, if the state of your bodie and strengthe shall require.

Such as be hot, weake, thinne, leane, and slender, must auoyde long tariance in the bath, it shall suffice in the morning from .v. vntil almost .vi. & so lykewise in the euening.

Such as be fat, strong, cold, moyst, & women, do sustaine longer tarryance in the Bathe, ỹ is two howres in the morning, an hower and a halfe in the euening.

In the bath, you shall neyther eate, nor drinke, neyther by the space of an hower and an halfe, after theyr comming forth, except necessitie constrayne.

Such as bée full of meats and drinke: muste abstaine from bathes.

Before you be readie to faint: auoyde the bathes.

When you come out, couer your selues with clothes, then go to bed, and sweat, for sweat sayth Galen de sanitete tuenda, euacuateth from al partes, an hower afterward you must be dryed, and put on warme clothes.

Sléepe also, after sweate is conuenient: but in the bath abstaine from slumbring.

When ye arise out of your bedde, moue with some light exercyse, or walke in a closset, or in a place, frée from distemperature of the ayer, especially the cold, and from the blasts of wynde.

If you be either weake, or haue the ioyntache, vse a place of exercyse, and fricacion of the outward partes.

If fricacion (which heare shalbe rubbing with a nettel clothe) shall not bée made (of which you may fynde more largely, in my booke of Buckstones bathes benefyte) wée must vse a suppositour, of honie, or of the rote of white lillie, or larde, or sope, or els a fygge, and that before meate, of all which meanes to euacuate, shall heareafter follow.

The head, at your comming forth of the Bathe, must be diligently dryed.

So much meate as is conuenient, which wil bring vnto the stomache, neyther heauines, nor wambling, may bée in

due

due tyme receyued.

Repletion muſte altogither be auoyded, ſo muſte the Bathes in peſtilent ſeaſons, and that for two cauſes in ſpeciall: the one by reaſon it filleth the body with ouer muche euill ioyce: by reaſon whereof, it may enduce a ſpaſme, and many other euilles: the other bycauſe it openeth the pores, making it readie to receyue the ambient infection.

Such meates and drinkes muſt bee vſed as bee of light diſgeſtion, good nouriſhment, not groſſe, not ſtopping, not ouer cold nor vehemently hote. Heere we might enter into a large and ample diſcourſe of Diete, if thoroughly we ſhould make mencion of all things nouriſhing, but our intente is not ſo farre as reaſon reacheth, to ſhewe, how all thinges agreeing and diſagreeing, of the Greekes called simpathia, & antepathia, doth eyther aſſiſte and ſtrengthen our bodyes, or that do alter and corrupt our bodies, ſeeing it would make the volume not onely ouer hughe, but alſo burden the Readers, that breuitie couete, and therefore, that we may bee rather pleaſant, and compendiouſe, then greeuouſe, or tediouſe with ſome little entrance, that your ſenſes may take ſome ſmacke of our meening, ſhall ſuffice, vntill an other place, more meete, conſidering alſo that in our Tables of thinges naturall, ſuch things are diſtinguiſhed. This truely, I appoint with Fernelius lib. ſecundo de abditis rerum cauſis. That nothinge at all can nouriſhe vs, which is not it ſelfe nouriſhed & endued with lyfe, for ſtones or metals ar no eliments, or nouriſhments for vs, but only either plantes, lyuing creatures, or ſuch as haue proceeded from thē: bycauſe our life & health can not be ſuſtained but by the lyf of other, & it heateth not the ſubſtance of our bodies, but by ỹ matter of them, & whatſoeuer of thē liueth moſt excellēt, is moſt holſome for our nouriſhmēt: for ỹ bodies of birds & foure foted beaſts, doth better nouriſh then fiſh & them both, better then frutes or herbes, if ye referre like to like, of which peraduē-

ture it is comprehended that nourishment is familiar vnto vs, first truly in spirit & diuine heat, afterwarde in matter, which receiued preparation vnto these thinges, & these wee call the whole substance. But if ye wil therfore seeme to say how ỹ the Scorpion & the Hemlocke, bicause they both lyue & be nourished with an ayrie substance, & heauenly heat, nourisheth vs, then ye are far deceyued, for it foloweth not by & by contrarily, euery liuing thing to be a nourishment, but it is beside necessary that the heat of the liuing thing be agreeable & familiar vnto vs, as in Buckstons bathes benefyt it is briefly shewed. But the heat & heauenly spirit of many, is against ours, altogither pestiferous, & deadly: that substance which is of things expelling poyson, & things veneming, is plased cõtrarie to the substance of nourishments, for, as the one is ioyned vnto vs in great familiaritie, so is the other hurtfull & pestilent: wherfore in the kinds of the whole substance, extreme nourishmẽts & things expelling poyson be contrarie. Betwene these as it wer, purging medicine take place, which neither nourish nor corrupt, as after shall bee handled, for now we will prosecute the Diete at bathe best to be obserued.

The bread shalbe onely of wheat, leauened and good, neyther hote nor stale: drink of cleane ale, or rather beere cleanly brewed, not ouer hopped, and stale. Fleash of Muttons, Kiddes, Rabbettes, and of all clouen foted foules, as well wild, as tame. Of fishes, Trught, Creuis de dulce, Breane, Barbill, Pike, Cheuan, Perch, Roche, Bret, Burnet, Whiting, Smelt, Cod, Millers tumbe: all the which bee good for chollerique persons. But they muste be boyled, not rosted, nor fried, or poudered, eyther with spices or salt, as Rolãdus affirmeth in Hidri. Pottage made with chickens, or with the aforesaid fleash, may be very well vsed, & poched egges: but neither quayles, stares, pigeons, sparrows, nor any such hot & filling meats. Fruits, as almondes, raisons, damaske

prunes

prunes, & quinces baked, or any waydresled, be permitted.

After meat reste or slæpe an howr, or more, but not by and by.

If it shall be necessarie for the affect of any parte, anoynt the place, or emplastre it with the clay of the bathes, where continually the water floweth: but this shall moste auayle legges swollen throw a colde and moyst cause, & vlcerated.

Before the entring into the bath at euentyde, vse exercise for the strengthning of the partes, of the which I wishe you to loke in Buckstones bathes benefyte.

The Bathe must bee dayly changed, receyuing newe or fresh water.

See that altogither whyle ye be there, and lenger, yée auoyde copulation, that is, the vse of women.

In the euen tyde, let them enter the bathes vi. vii. or viii. howers after dinner, the disgestion beinge fulfilled, as is sayde.

Variance in the Bathe in the morning may be longer, in the euening shorter.

If in the fyrst daye, the belly by the bathe be shronken, togither toward the backe bone, it is a good and wholesome signe.

But if the wombe be puffed vp, or affected with ache, or else on whyle it is hote, and another whyle colde with other greefes, it is an euill signe.

If after certaine dayes the body beginneth to be better then afore, and the naturall operacions, shalbe a signe of curation or not curation.

There bee .x. accidentes which vse to happen by bathes, as Rolandus testifieth, fainting, comonlie called swowning, immoderate watch, thirste, payne of the heade, costifenes, immoderate sweate, burninge of vryne, losse of appetite, rheume and feuers.

The weaknes of the spirites which we cal swowning, is

amended, if vineger of Iuniper, or that in which graines of Iuniper be macerated, and applied to the mouth, and nosethrilles. Likewise, confection of Bugloſſe or Borage, or Corrall of perles or preciouſe ſtones, of the flouers of Roſemary, of Roſes, or a ſop in Gaſcoigne wine be taken.

We do attribute watche, to the heate and dryenes of the Bathes, bicauſe it drieth the humidities of the ſkume, eſpecially in chollerique heades, which take awaye, wyth things cold and moyſt, or with this liniment in Latine, for the Apotecaries, in Engliſh, for your better vnderſtãding.

R. Vnguenti popul.	ana.s.d.	ointmẽt of po-	eche halfe
Olei Nemipharis,		pular buddes,	an vnce,
Croci,		of water lilies	eyther
Opii,		of ſaffron,	thrée
	analſr. z.	of opium.	graines.

Mingle them, and anoynt the forehead, but if that ſuffice not, anoynt the wriſtes, and the palmes of the fæte, an hower after ſupper take this drinke.

R. Serapii de papauere,	ana.s.d.	
Nemipharæ,		
Aquæ lactucæ,	one vnce.	

Syrupe of Poppie, of eche halfe
Of water Lillies, an vnce,
Of water of Lettuſe, one vnce.
Commixed, take it going to ſléepe, milke warme.

Thyrſt is thus remedied, thrée partes of water, one of wyne, but better with Barlie water, or with prunes boyled well, in the water of Violettes.

The payne of the head is thus eaſed:

Aſſa-

Assatæ radicis Chamomillæ,
Bellidis, Ana. manip i d.
Sweat Assa Chamomill,
Dasis. of eche halfe a handfull.

Those boyle in Lixiuium or lie, and applie it, eyther to the head, or wash it therwith, rouling with warme clothes your head, suffering it to drie of it selfe.

To make the bodie soluble, take the cleare whey of milke, after the cheese is made, mingling therwith honie, and suger, or els decocte them, and drink the quantitie of a Gill, or a pinte fasting, eschuing the bath for that daie, pottage of the meate of Gromell, Oates mylke and wyne of mirtles, doth meruailously profet, which is thus made.
Receaue the toppes or buddes of the leaues, the fruite of mirtilles, of eche an handefull brused, boyled in Gascoigne wyne, to the consumpcion of the thyrd parte, being strayned drinke a draught, so that the wether be not hot, nor the partie chollerique, nor apt to feuers. But what purgeth euery humour chefely by thē are to be ministred, if to Hip. as we ought, we giue best credit, as appeareth in his booke, De medicamentis purgantibus.
Bolus to purge choller is thus made.
R. Cassia newlie drawen Electuarium Lenitiuum of eyther ʒ.b. drammes commired with suger, in the morning fasting aboute foure or fiue of the clocke, not sleaping after, nor entring the bathes for that day, but keeping your chamber, and within one hower, supping the broth of a chicken.
Bolus to purge fleame, shall this wyse be compounded.
R. Of the Electuary of Dates, of the apotecaries called Diaphænicon, halfe an ounce, of the powder of Hiera simplex, ʒ.d. mingled with suger, obseruinge all thinges afore sayde.
Bolus, to purge melancholie.
R. Electuarij indi, a dram and an halfe, of the confection of

Hamech three or foure drams of suger, as much as shal suffice, taken as you know.

A Clister to clense the Cholerique.

R. Of Mercurie, Mallowes, Centorie, Harts tongue, violets, Liuerwourt, of euery one halfe a litle handful, of the iiii. great cold sædes, of eyther. ii. drammes prepared, shall be boyled in a pint and an halfe of running water vntw a pinte, then adde of Diaprunis Electuarie, of the iuyce of Roses, of eche half an ounce, of oyle of Violets, and sallet oyle, of eche one ounce, it first being strayned, minister it not ouerhot, nor ouercold.

A Clister to purge the Phlegmatique.

R. Of Mercury, Margeram, Minte, Organe, Hyssope, of euery one halfe a little handfull, both breme rotes of the apotecaries called kneholme, and polipodie rotes, of eyther one ounce, sædes of persnep, and Dill, of euery one half an ounce, all prepared, boyled, and strayned, adde of the electuarie of Dates. iii. drammes, of powder of Sene prepared, i. dramme, and an halfe, of the oyle of Chamomile, oyle of Lillies, of eyther. i. ounce, and an halfe.

A Clister to purge Melancholie.

R. Borage, Baulme, Basill, Mawes, Sauory, Tyme, of eche. i. handful, Sene Lawry, i. ounce, Carret rotes. ii. ounces al as is aforesaid boiled, in the broth of sheappes heads, adde of Diasenue in electuarie, i. ounce, Syrupe of Epithimum,

foure

foure ounces, oyle of Iuniper, swéete Coste. of eche one ounce, of honie, and salt a little.

A Clister to mundifie the bloude.

R. Of hoppes, fumitorie, scabiose, endiue, eichorie, of eche halfe an handfull, rootes of perselie, and fennell, the inner pithe taken out, of gourde sædes, of eche the waighte of a Shilling. Boyle all these in a quarte of wheye vnto almost a pinte, all things ordered, as afore is shewed, adding thereunto Hiera picra, the weighte of fiue d. Diacatholicon, fiue drams, honie, and salte, a prætie quantitie.

A Clister to breake wind, and to clense all partes, without daunger, in any complexion, & therewith comforting.

R, Floures of melilote, of Chamomile, and Hissope, of eche a little handfull, of maydens heare, of dill, of eche halfe a little handfull, of the sædes of Anise, and cumine, eche one vnce, raysons the stones piked oute, a handfull, boyle all these in a sufficient quantitie, of the brothe of a cocke chickin, euery thing first thus prepared, the which I wishe you to note also, in the reste: the herbes chopped, the rootes brused, the sædes broken, and boyled to a pinte, adde of cassia two vnces, of hiera picra iiii. drams, of the oyle of Dyll, of the oyle of chamomile, of eche an vnce, and half ministred after this sorte, so warme as you may suffer, at the towell knælinge, the buttockes hygher then the reste of the bodye, turninge after on the backe, then on the bellie, after, on euery side.

For the burning of Urine, a perfect remedie.

R. Sædes of Purselane, of Lettuce, of Endiue, of eyther one dramme, white Poppie two drammes, Henbane halfe a dram, Sebestens, thræ drams, Saffron a penie waighte, Licorishe foure drammes, Pine, ten drammes, fountaine water, thræ quartes, boyle all vnto the consumption of the third part, then straine it and take. vii. or. viii. sponefulles in the morning with one ounce, of the syrupe of Violets, and assure you before the fourth day, you shall sæ worthie effectes.

The Rheume, or destillacion of the head, is thus taken away.

R. Sene leaues. vi. drammes, Rocket. iiii drammes, long Pepper. ii. drammes, make therof a powder, of which morning and euening, receaue a dramme, eschuing the Bathe, vntil the Rheume be slakened, this is also good, to kæpe you soluble, taken in a thinne alebury, fasting, or in whit wine if the partie be flegmatique, or hath the stone, last going to bed.

The losse of the appetite, is recouered with this medicine, or with the ioyce of Pomegranates, as saith Mesue.

R. Cardui benedicti. iii. handfuls, clarret wyne, fountaine water, of eche a quarte boyled, vnto the thyrd, & strayned, vsed fyrst in the morning, a Gill or two, sweating after. If a feuer happen anoyde the Bathes, vntill you be amended. But you may sweate, if you be fat of bodie, and drinke your Cardnus benedictus drinke, or that which we haue appointed to quench thyrst. Things strãger, or of more force, I would not medle with, knowing how easilie the ignorant

rant may erre, and how bolde they bée, to put in experience euery receipte, without the aduice of them that can yéeld the reason and causes, of eche thinge mencioned, often to their great hurt, for who I pray you, who is so bold now a dayes as blind Bayarde, goodwyfe Margerie, and dame Siblie, Thomas Tinker, and Pierse pedler: oh lamentable case, oh arrogant people, oh lawes where are you executed? Be ye therfore circumspect, sæke not for euery matter the bathes, but for such diseases, as the Phisicions doute any waye else to cure: nor gyue not councell in arte, wher the wyseste hath néed to be sought you ignorant. In conclusion, I wishe that you leaue a note of the commoditie receyued, and a knowledge of your condition, and calling in the recordes of the Mayor of the citie, wher it shall be registred, vntill a Phisicion ordinarie be appointed, who then shalbe ioyned wyth the Mayor, paying to the poore mans bore, as in Buckstons is appointed, and foure d. for registring your benefite receyued there, and for other things, some of the which, I wish you to loke in the latter ende of Buckstones benefyte, that the better ease may be found, the deuiding, of the male from the female, so that they may not sée, and embrace eche other, it being a thing not onely so vndecent, in the commendacion of forraine nacions, but also a thing moste vnciuill, and barbarous. Therefore, I beséeche you, sæke in all thinges the glorie of God, magnificence of the state, and sufer ayde for them, that shall come after. The which ayde, helpe, and benefite, I beséeche God, to graunt all them that bée fauorers of the Gospel, obeyers of the Prince, and louers of their Countrie.

AMEN.

FINIS.

A Prayer made by the Authour

of this ayde, to be saide of all persons diseased, mækely knéeling vpon their knées, before they enter into the Bathes.

AS thou hast (most mercifull Father) through thyne infinite goodnes and grace, vouchsafed to permit vs to come vnto these thy Bathes naturall thyne appointed ayde, for the benefite of vs wretched creatures. Euen so, wée acknowledge most iustely, that for our sinne and wickednes we are thus molested, diseased and vexed. Neuertheless, wée incredible reioyce in these our afflictions, knowing, that whom thou punishest, the same moste mercifully remembrest: wherfore wée hope and certainly trust, for that thou doest remember vs with these our grefs and diseases, that thou wilt likewyse vpon these our pitiefull petitions, pardon all our misdædes: and aswell renew in vs the fruite of good workes, as also the iust health agréable to our creation, and wée do promise forgyuenesse to all them that haue offended vs, so frely as wée do loke for the health of bodye, lyfe, and Soule, at thy moste mightie handes, for wée certainly knowe, and the same faythefully beléeue, that as the blessed bloud of our redéemer thy onely sonne, coequall with thée in power, and maiestie, was shed for our sinnes: so these thyne Elementes of water and mineralles, may throwe thy mighty operacion, clense awaye the lothsomenesse, paynes and miseries of these oure fæble bodyes, thy mysticall body, throw the comforte of thy pure spirit, of grace, the holy Ghost, who with thy sonne our saniour, and thée our maker, raigneth, one God, in personnes thrée: alwayes more ready to helpe vs thy fæble creatures, then wée bée able or ready to desire the same: and therefore once and once agayne, holding vp our handes to the heauen

of

of heauens, beſeeche thy almighty Godheade of Trinitie, to comforte and ſtrengthen vs all, that in thy fayth and vnitie be come hither, for the benefytes of thoſe Bathes, that wee may returne whole, ſafe, and ſounde, to the better erpreſſing of thy glory, to the poſterities, for euer.

AMEN.

God ſaue the Queenes Maieſtie, and encreaſe the fayth of thy Flocke, preſerue the Councell, and all the Nobilitie, Spirituall, and Temporall.

FINIS.

A Table of all the principall matters conteyned in this booke of Bathes

ayde, to direct the Readers after the order of the Alphabet to finde any notable matter conteyned in the same.

AVguſtus Cæſar deuiſed the leape yeare. Fol.28. pag. 1.

Antiquitie of Bathe. fol.1. pag. 2.

All men going into the bathe muſt clēſe theyr bodies. fo.27 pag. 2.

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B

BLadud edified the citie of Bathe. fol.1. pag. 2.

Bath fyrſt called Kayer Blæydin. fol.1.pag.2.

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C

CAuſe of the heat of Bathes. fol.9. pag. 1.

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Cliſters to purge chollerique. fol.32
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Cliſter to breake winde. ibidem
Camphyre a kinde of Bitumen. fol.13.pa.2
Counſayle the kay of wyſedome. fol.21.pa.1
Cauſe defined. fo.22 pa.2

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Definition of naturall Bathes. fo.1 pa.2
Definition of Science. fo.9.pa.1
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Exerciſe before entring into the Bathe. fo 30.pa.1
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Ioannes de Dondis confuted. fol.11.pa.1

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Knowledge of cauſſe neceſſarie in euery profeſsion. fol.9. pag. 1

The Table.

Kings Bath, hote betweene both. fol.21.pag.1

N

Nothing can nourish whiche is not norished. fo.29.pag.1

P

Puritanes better termed qrecisianes. fo.24.pa.1
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Rules to vnderstande the first Table. fol.26.
Rootes of trees do enter so farre into the earth, as. &c. fol.12.
pag. 1
Repletion to bee auoyded. fol 29.pa.1
Remedies for payne in the head. fol.30.pa.2
Remedies for burning of vrine. fo.32.pa.2
Remedies for the Rume. fol 33.pag.2
Remedies for the appetite lost. ibidem

S

Subiect preseruing fire vnder the earth.
Sickneſſe defined. fol 22.pa.2
a Stipend benefyce or prebende in euery Cathedrall church
for a graduate in Phisike. fol.22.pag.2

T

Three manner mixtions in bathes. fol.17.pa.1
The Taste of bathes. fo.18.pa.1
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VV

VVhence it is that waters spring hot. fol.11.pa.1
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VVhat bread, vvhat flesh, vvhat fish, vvhat fruite, is to bee permitted. fol.29.pag.2.

Y

York first named Kayer Ebrank. fol 2.pag.1.
Youghts dayly frequenting the bathes of Bathe. fol.27. Pag. 2.

FINIS.

TO HIS FRIENDS, KINSFOLKES, and Alies, of Bath Briſtoll, welles, &c. Iohn Iones, Gentleman, Graduate in Phiſike, ſendeth greeting.

AS a loſtie Style and longe diſcourſe vnto them that deſire playnnes, and couet breuitie, is a thing irkeſome: ſo a plain ſence and an hartie affection vttered to friends (as mee ſemeth) is moſt alowable. And for that the manifold courteſies and great commodities receyued, as wel in youth, as of late yeares at the handes of diuers friends, kinsfolkes, alies, &c. In the Counties of Glouceſter, Dorſet, Deuonia, Worceſter, & Sũmerſet, were one principall cauſe, which emboldened mee to take in hande this myne enterpriſe. I could not but ſignifie the ſame vnto you (myne aſſured good friends) eſpecially hauing (without offence be it ſpoken) in the goods of Fortune few equalles, in the douries of Nature fewer, in furniture of mynde none, and chiefly in the vnderſtanding of the holy Scripture, as good ſheepe, followers a good ſheepheard, the right reuerend Father in God, Doctor Barkley, my very good Lord and ſingular Mœcenas of all the learned.

I may not here forget my ſingular good Lady, the Lady Sydenham, nor hir worthie Sonne Mayſter Henry Sydenham, in wyſedome comparable to Cato, in valiantnes nothing inferiour to Hector, whoſe ſingular good will forced mee for their ſakes, to deuyſe ſomewhat that might benefyte vniuerſally: which (whatſoeuer it bee) I beſeeche you all to accepte gratefully as a ſmall preſente of myne vnfayned hart towardes you. Fare yee well.

¶ From London. Anno. 1572.

Faultes escaped in the printing.

Fol.3.Pag.1. Line. 3. For Wempzia reade Wempzice. fo.3.pag.1.lin.5. For Lozine, read Locrine. fol.3.pag.2.li.2. For Monar, reade Monarch. fo.3.pa.2.li.10. For cozni, cozniſh. fo.8.pa.2.li.28. For mediatis, medicatis. fo.10.pa.1.li.22.for milene, read Mileus. fol.12.pag.2.lin.32. for ſtires, reade ſtare. fo.16.pa.2.lin.21. for ſucceeding, read ſucceeded. fo.17.pag.2.li.28. for fannou guen freni, reade Funnon Gwen freiwy. fol.18.pag.1.li.3. for fuſtible, fuſtible. fo.23.pa.2.li.2. for whyt reade hote. fo.23.pag.1.lin.7. for pittie, read pietie. fo.24.pa.1.li.21. for Aphaſeſis, read Aphayzeſis. fol.24.pag.1.li.11. for pinis, piniſh. fol. ibi. For hote body, whole body. fo.26. pag.1.li.17. For Speine, read Splene. fol.29.pag.1.lin.25. read Aluments for Eliments. fo.30.pa.2.li.19. For Nemipharae, read Nenupharae. fol.31.pag.2 lin.7.for pine, read pinte.

Faultes in the Table of the ſix things not Naturall.

For hye diſgeſtion, reade hard diſgeſtion.
For ſalt and oyle, read fat and oylie.
For ſalt ſwelleth moze, read ſalt fretteth much.

¶ *Printed at London by Thomas Eaſt,*
for VVilliam Iones: and are to be ſolde at
his new long Shop at the weſt dore
of Pauls Church.
1572.

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for William Lowe: and are to be sold at
his new long Shop at the West door
of Pauls Church.
1572.

C

Dr. Short, in his "History of Mineral Waters" 4to. 1734, gives the substance of this "rare treatise" as he there calls it, and adds, we may observe, 1. That Dr. Jones was no stranger to Perspiration and Circu=lation, though we would have all the world to be ignorant of them before Sanctorius and Harvey.

2. That here is not one word of drinking the waters, only bathing - (but upon this, see Lodge's, "Illustrations of British History," 4to. 1791 - vol. 2. p. 150. This mistake is in Jones' Bath

3. That there having been a register of the cures done by this Buxton Water kept by the bath-warden or physician when present: and our author having the opportunity of perusing these registers in compiling this work it must certainly be of use to us to see the effects of these waters by bathing, in sundry cases and constitutions.

4. That 25 years after the writing of this book, (i.e. 1596) these waters were so much frequented, that in the 39th Eliz. there was a clause of an Act made, 'That none resorting to Bath, or Buckston Wells, should beg, but should have relief from their parishes, and a pass under the hands of two justices of the peace, fixing the time of their return; nor were they to beg there upon incurring the penalties of that Act; whereby we may suppose that strollers, vagabonds, and rogues had used this excuse before to cloak their designs." Ibid. Vol. 1 - p. 22.

Sir John Floyer, M.D. in his, "Discourse of the Baths of England", 8vo. 1697 - has also extracted what is useful from Dr. Jones' Treatise, with some additions and remarks upon it: he observes that the water of St. Anns' Well was taken internally at that time:

though he no where tells us how long it had been so used. vid. pp. 118 — 144.

Dr. Joseph Denman in his, "Observations on the Buxton Water", says "Dr. Jones' work in many respects is curious and entertaining, and contains also many useful and judicious observations." vid. p. 22.

Mr. URBAN, 1794 Nov. 3.

TO the amuſing account you have given of Buxton and its neighbourhood, the following letter to the Lord Cromwell, in the reign of Henry VIII, may be an amuſing appendage. It is taken from the Britiſh Muſeum, Cotton MSS. Cleopatra E. IV. p. 238:

"Right honourable my ineſpecial good Lord, according to my bounden duty and the tenor of your Lordſhip's letters lately to me directed, I have ſent unto your good Lordſhip by this bearer, my brother Francis Baſſett, the images of St. Ann of Buxton, and St. Andrew of Burton upon Trent, which images I did take from the places where they did ſtand, and brought them to my own houſe, within 48 hours after the contemplation of your ſaid Lordſhip's letters, in as ſober manner as my little and rude wits would ſerve me. And for that there ſhould no more idolatry and ſuperſtition be there uſed, I did not only deface the tabernacles and places where they did ſtand, but alſo did take away crutches, ſhirts, and ſheets, with wax offered, being things that did allure and intice the ignorant people to the ſaid offerings; alſo giving the keepers of both places admonition and charge that no more offerings ſhould be made in thoſe places till the King's pleaſure and your Lordſhip's be further known in that behalf. My Lord, I have alſo locked up and ſealed the baths and wells at Buxton, that none ſhall enter to waſh them till your Lordſhip's pleaſure be further known. Whereof I beſeech your good Lordſhip that I may be aſcertained again at your pleaſure, and I ſhall not fail to execute your Lordſhip's commandment to the uttermoſt of my little witt and power. And, my Lord, as touching the opinion of the people, and the fond truſt that they did put in thoſe images, and the vanity of the things; this bearer, my brother, can tell your Lordſhip better at large than I can write; for he was with me at the doing of all and in all places, as knoweth good Jeſus, whom ever have your good Lordſhip in his bleſſed keeping. Written at Langley, with the rude and ſimple hand of your aſſured and faithful orator, and as one ever at your commandment, next unto the King, to the uttermoſt of my little power.

"WILLIAM BASSETT, knight."

61892

¶ The Benefit of the auncient Bathes of *Buckstones*,

vvhich cureth most greeuous Sicknesses, neuer before published:

Compiled by Iohn Iones Phisition.

At the Kings Mede nigh Darby.

Anno salutis
1572.

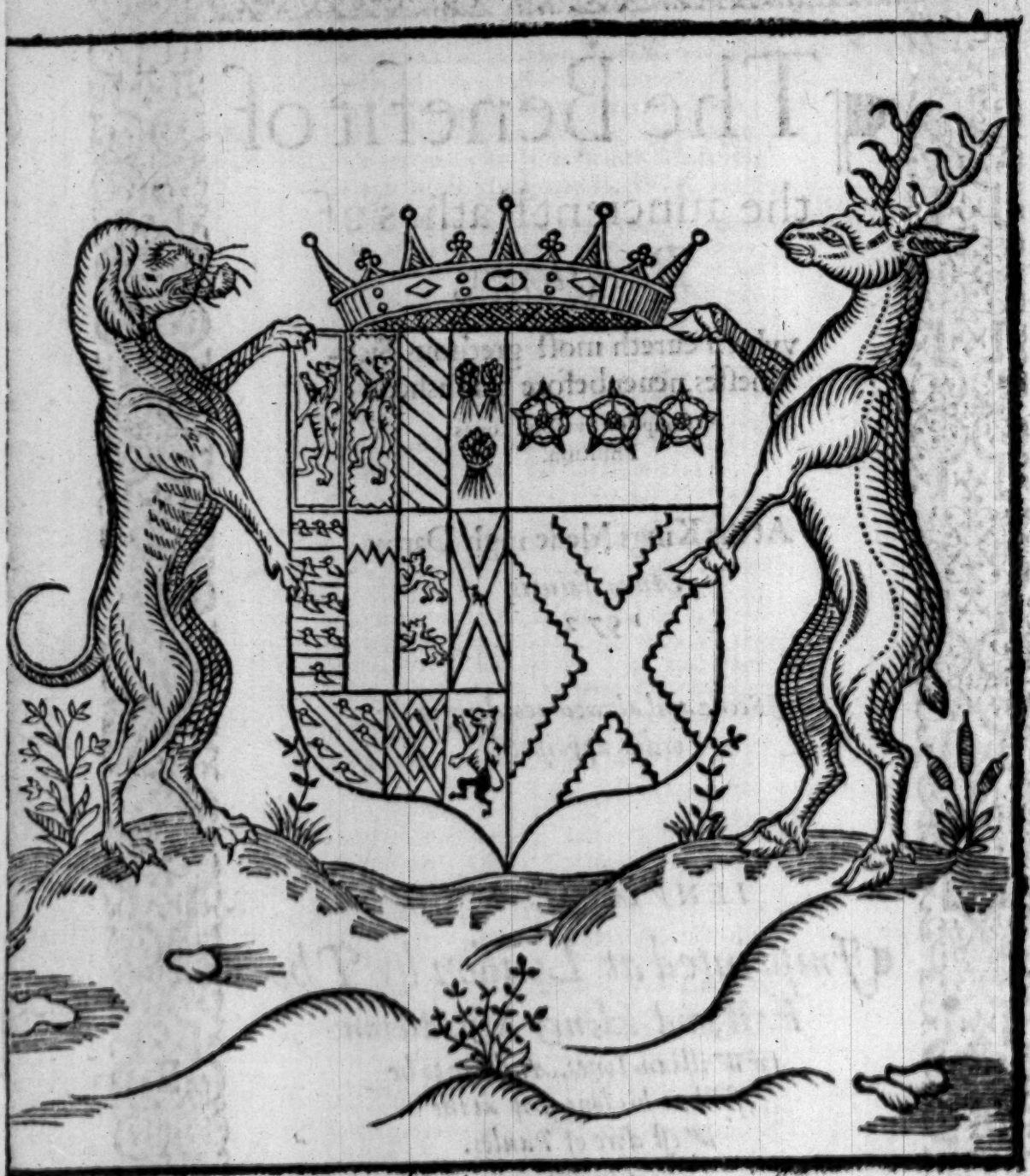
¶ *Seene and alowed acording to the order appointed.*

IENVARII. XVIII.

¶ *Imprinted at London by Tho. East, and Henry Myddleton: for Willyam Iones. And are to be sold at his long shop at the West dore of Paules. Church.*

Willm Bateman

14 April 1821



Quarterings, namely

1. Talbot
2. Id.
3. Id.
4. Mackmaure, King of Ulster
5. Valence, Earl of Pembroke.
6.
7. Strange of Blackmere
8. Naville
9. Furnivall
10. Verdon
11. Lovetoft
12. Hardwich of Hardwi

TO THE RIGHT HONO-

rable, George, Earle of Shrewes-

bury: Lord Talbot: Furniuall: Warden: and Strange, of Blackenmyre: Knight of the moſt Noble order of the Gartyre, and one of the Queenes maieſties moſt honourable priuie Councell, and Iuſtice in Eyre, from Trent Northwardes.

IOHN IONES WISHETH ALL HEALTH, long lyfe, encreaſe of honour, and Graces eternall.

AFTER that the Philoſopher (right Noble Earle) had conſidered the moſte woonderfull workes of God, and nature, ſo orderlie placed within the Sphere or round world, Macrocoſimus, with all things aboue the Elementes, and Quinteſſence, the hyghe heauens, as the inferiour conſtellations: Influences: and Begynners of corruptible ſubſtances: the Elements them ſelues: all thinges, in the Fyre, Ayre, vvater, and Earth: be it beſyde of the higheſt: immortall, and perpetuall, or of the inferiours: mortall and corruptible, doing, being, growing, ſenting, and reaſonable, as Microcoſums, man, for other vſes ſo neceſſary, the heauenly bodies, conſpyred to one abſolute Empyre, vvith all thinges vnder them, produced, to moſt effectual purpoſes, cauſing him to ſay, God, and nature, dyd nothing in vaine.

The which heauenly ſaying, dayly we fynde moſt true, albeit, many of thoſe greate and hidden benefytes: preordinate by prouidence diuine: were vnknowen many yeares, to many nacyons. Inſomuch, as huſbandry an arte moſt comune: and now of leaſt conning: was long vnknowen: men liuing on the fruits

of the Erth,without any manurãce,as beaſts:for vntil Dioniſius his time,it was vnknowen amõgſt the Egipcians,& vntil Charles the fith Monarche,amongſt the Indiãs:as Diodorus,Polydorus and Martine Curteſſe affirmeth:and in Greece and Aſia,vntill Triptolemus: In Italie, vntill Saturnus: as Macrobius sheweth. So was, vvyne, Oyle,Honie, Ale, Beere,Bread, Cheeſe,and infinite other thinges, after orderlie appointed, to our vſes as doth appeare And, Bacchus vvas the fyrſt, that of Barly made Ale, for the Egipcyans: bicauſe as then they had no Grapes: the which we Britaines vſe ſtill,and they of Germanie, and Flandres,beere. The Iewes found oyle,as Iuſtinus writeth,and Gorgonius the king,hony: Ariſteus the making of cheeſe: Arachue Flax,and knittiug, as Plinius approueth: Minerua, ſpinning: Nicias,fulling: Pallas clothing: Vſo, apparel ſayeth Euſebius. Building of houſes is aſcribed firſt to Iobal, if we beleue Polidore: walles and towers,ſayth Ariſtotle the Cyclopians edified: Carpentry,Dedalus inuented:ſayling,Neptunus:gold Cadmus found out,firſt in Thrace,and Emanuel the laſt king of Portugall,ſent to ſeeke it firſt in India:Siluer,Erictonius: Iron,Idedactili:Lead,Mydachuitus: Braſſe,Ariſtotle ſayth,Lydius: Fyre, Vulcanus:Phiſick,Apollo: amplified by AEſculapius: perfected by Hippocrates:expounded by Galen. Bathes and hot houſes,Nero,Agrippa,Veſpaſianus, Titus, and other Emperours, Kings,Philoſophers and Phiſitions,as teſtifieth Iulius Capitolinus.

So that by theſe and ten thouſand others,we may gather,that Gods good gyfts haue not all at one time bin reuealed, nor at one inſtant to al nacions auayled,but ſome by one,in one time, ſome by another in another time,and all as it pleaſed his infinit bountie,to ayde and benefite his creatures with: as by king Bladud the Britten were firſt erected the bathes of Bath: So now we may ſay by your honour,the bathes of Buckſtone to be beneficially edified,worthy euery where to be notified.

Of the which, by Gods help,and your honours protection,

ſomewhat

ſomewhat shalbe shewed hitherto vnknowen, that the benefite thereof, may the better be perceaued.

The which worke, howſoeuer it be, I beſeech your Noblenes to accept, as that which of moſt right, to you of duety belongeth. And, foraſmuch as your care hath ben therein, to the benefyte of all: It is right that of all, you should be highlie magnified, for your vertuouſe exployte, accomplishing of ſo noble a benefyte, and that in this our age, when as the moſt ſort, are giuen to ſeeke worldlie gayne, rather then the publique proffet (the more pittie it is to ſpeake it) and that ſuch, as to themſelues, and theyrs, onelie, might belong. But your vertuouſe induſtry, is, & hath ben, for the benefyt of the vniuerſall people of God: as a thing, deſcending from your parents: and of you enherited. Therfore, to you mightie Erle I dedicate, theſe my labours, and playne Treatiſe, entytuled *Buckſtones Benefyte*, bicauſe, by you is accomplyshed, and notified, euery wher, that which was in a maner hydden, and vnknowen, to all a far of, and vnto the moſt neere hand. If, I should here shew, how greatlie they are to bee extolled: that take ſuch paine, and be at ſuch coſt: for the wele publique: I might rather make a newe volume: then fynish this. As it may eaſilie appeare, by that which is already expreſſed. VVherfore, I will ſtay my pen, for that, I confeſſe my ſelfe farre vnable: to ſet out the condigne prayſes: that eyther too your honour belonge, for the true loue aſſurid Loyaltie, and great truſt: vnto your puiſſance comitted: or the worthy benefytes: that the Bathes, or vvels, of Buckſton do yelde.

Notwithſtanding, great Alexander, retained with him in great fauour: one that wrote his hyſtory: albeit, it was not moſt elegantlie penned (as Quintus Curtius affirmeth) bicauſe, it might encourage, ſome of more eloquence, to take in hand, the like enterpryſe: for, otherwiſe what had auayled the fame of hys conqueſt? when that age had expired, if none had taken in hand: for the poſterities to haue remembred: whoſe example herein I haue folowed.

For that, ſo great a benefyte, as is Buckſtons Bathes, vvithin the edifices vnder a bushel should not be ouerwhelmed: nor, with out the order heerein expreſſed how to vſe them: frequented. Vntill ſome other of more learning will better handle hit. Craving nothing els for my paynes but that it may of your Lordship bee vvel excepted praying for the long preſeruacion and encreaſe of your honour, in all helth, welth, and felicitie. Amen.

Your Lordſhips euer at commaundment, Iohn Iones.

Carmina.

¶Christophori Carlili ad Lectorem.

Diceres phoebum genuisse Ionsum
Rupe parnasi: peperisse Cirrhæ.
Aut in extremis heliconis antris
Palladis aluum
Naiades nouit, dryades fauebant
Tartary nimphæ, liquidæ napeæ
Ac mettallarum stygiæ camenæ
Castalidesqz.
Feruidos fontes, calidasqz thermas
Et poros terræ resecat, docet nos
Cur tot ægrotis medeantur vndæ
sulfure plenæ.
Hunc librum legant medici haldenses
Westphali: Rheni scatebras colentes
Vnde naturas laticum tepentes
Discere possint.

Thomas Lupton to the Reader.

Though forrein soyle in worthy gifts doth maruelously abound,
yet England may be bold to bost, wherin the like are found.
How many vse to bathes abrode far hence with cost to range,
wherby they may their lothsome limbs to helthfull members change
But such (onlesse they more desire for wil then helth to rome)
they may haue help with charges lesse and soner, here at home,
At Buckstones bathes whose vertues here, is lernedly displayd.
Therfore disdaine not this to read that hath the same bewrayd.

FINIS.

CATALOGVS AVTHORVM
in hoc opere citatorum, Alphabetico ordine congestus.

Aristoteles.
Auicennas.
Auerhois.
Auenzoar.
Antylus.
Athanæus.
Amatus Lusitanus.
Arnoldus de Vill.
Aetius.
Aesculapius
Benedictus Victor.
Baptista Montan.
Cornelius Celsus.
Conciliator.
Dioscorides.
Diodorus Siculus
Damascenus
Eusebius.
Fernelius Ambianus
Gentilis
Galenus.
Gordonius.
Georgius Agricola.
Gabriel Fallopius.
Halyabbas.
Hippocrates.
Hieronimus Mont.
Hieronimus Carda.
Ioanicius.
Iustinus.
Iulius Capitolinus.
Ioannes Almenar.
Ioannes de monte regio.
Iacobus Siluius.
Ioannes Bachanellus
Ioannes a Sanc. Amando.
Leonhartus Fuchsius
Marcrobius.
Munsterus
Martinus Curtesius.
Leonellus Fauentinus.
Mesue.
Manardus.
Mathæus Graduens.
Mathiolus.
Nicolaus Massa.
Nicolaus Myrep.
Nicolaus præpositus
Nicolaus Alexand.
Oribasius.
Plato.
Plinius.
Paulus Aegineta.
Ptolomæus
Polidorus Virgilius.
Quintus Curtius
Ruellius.
Tagaltius.
Tralianus.
Theion.
Valescus de Tarant.
Valerius Cordus.
Vldericus Hutton.

¶ To the Christian READER.



Euen as in one houſehould or faimlie (gentle Reader) the Chyldren, begotten betwene one Father and one Mother: doe differ one from another, aſwell, in proporcion of body, as in wyt, diſpoſition, and maners: Euen ſo, men of one facultie, in ſundry thyngs, be of ſundry inuencions, iudgementes, and diſpoſicions: aſwell Diuines, Lawiers, Philoſophers, as Phiſiciõs, no maruail therfore, if others. So hard it is for any man, be it neuer ſo frēdly intēded: neuer ſo ſtudiouſly laboured: neuer ſo profitable, for, the Wele publike: to ſet forth any thyng, for al mens liking, that euen moſt of the Wiſeſt ſort (as many men think) ſet forth nothing by printing: bicauſe, many now a daies are guē, to the ſearching out rather, (if they cā) to blot him, With the leſt matter (if there bee no greater) and let the common profyt, then too ſeeke the thinge that may all men benefyte, ey-

ther the same to commend, or therto too adde any credite.

These, and such lyke causes, haue letted many (as I deme) frō the attempting of this (howsoeuer it be) Which I haue accomplished, of Buckstons benifite: aduenturing rather for my part, to be stong of the Drones, then to leaue the good hony vnsought and to be barked at, With such vnkind curs, then to leaue the Master of the house helples: trusting that the Wise, Graue, Learned, Curteouse, & Louing sort, Wil accept the endeuour of him, Who almuch as in him lieth (for ỳ tyme) doth seeke, how he may best profit the vniuersall people of God, and in speciall, hys owne countrymen that bee vexed With such greuous sicknesses, as they despaire of remedy, by any other meanes.

Galen, Whē he came first to Rome, sent for by Marcus Aurel. Willing his Lieftenant, that he should honorably furnishe him With men, money. horse, & munition as very noblie he did: for that he Was desirous greatly of his consayle. Commodus his sonne being very sicke of a feuer,

the

the Which at the first sight, hee presaged (for that the Crisis so prognosticated, a knowlege by him throughly labored, as he that was most expert in phisicke) that he should haue his fit no more: Whereat, the Phisicions of the Emperours hyghe councell, meruayled, & Whē they saw the effect, greatly disdayned (for such knowledge they had not studied) Where they should haue louingly embraced him, and highly haue cōmended him, for Tagaltius saieth, the maners that to Phisicions belonged, are that thei be of gentle entertaynement, curteouse, & friendly toward such as be of their owne professiō, in greek termed Philateiras. But What did heeleaue his Well dooing for all their enuying: no truly. So much Was hee gyuen the vniuersall World to profyt, more earnestly proceeded forward in all good doctrine, as by his Workes made there, both against Eralistratus, cōcerning letting of blood: and against Thessalus Tralianus, about the healing of vlcers, maye appeare: prouing & reprouinge, by moste Waighty arguments, & best authorities,

al that he did not Waying the disdain of a fewe, so that he might profyt all, as no dout he hath al the World. Let Paracelsus (& all other vayn practisers do What they can) With his fyre Work, of three beginnings, of salt, Brimstone, and quicksiluer, blowing the coles vnto ashes, and stilling til they haue no glasses, as Wyse as geese, as reasonable as apes, as trim as Colyers, and as riche as newe shorne sheepe.

Now seeing Galen, in Whō Was heaped as in a grainard: all knoweledge both philosophicall, & phisicall, Was enuyed, disdained, backbyted, and yet of some is: What shal I think to go scotfre, that am so far inferiour vnto him, as is the scholler, vnto the maister? No no, therefore I Will arme my head With patience: and my harte With a cleare Conscience, protesting before GOD: and men, (Which thorow the enuiousnes of the time I am driuē vnto) that this, that I haue done, I haue done neyther of a proud mynd, ambicious desire, or ouerWening in my selfe, but of a very feruent zeale, to the pre-

preseruation of healthy, and mayntayning of lyfe: bycause I saw so many repaire thither, without al order. By meanes whereof, some went away very sick, that came thither indyfferent well. Some neuer a whit the better: whiche if they had had good counsail, might. And some, more by hap then by cunning: as it dyd them no good, so dyd it them no harme.

These things wayed, I began to consider with my self, of many things doutting, whether it were better, to let passe, as other wiser, & better lerned thē I had done such matters, or to procede therein. The which, whē I had attēpted, more and more I saw was too bee sayde, minding to haue gone no further: thus betwene dout and despair, hapned to come vnto me, of the lerned some, & other of the gentility, wise & expert that feared God, loued their country: and hearing that I had begon suche a matter of Buckstone, as I had of Bath: instātly desired mee, to goe forward, affirming, I should doo a gratefull deed too the common weale

of my natiue coũtry, & that for the north parts, & West: as wel as the South: yea & if it were not so well done as some others of more wisedome, learning, & experience could, (as I think of my self it is not) yet bicause it should encourage some other, if they saw myne not sufficient to amende (as it is easier then to begin) that which I haue rudely roued ouer. Albeit al that which I haue done, is collected out of the best writers in phisick: and for these .xiiii. yeres & more, proued. Trusting it will be wel accepted, seeing the profit is thyne, & the labor myne. But if ther be any so affectionated to Rhetorique, that vnlesse they find a moulhil made a mountayne, or an Emet, an Elephãt, think the matter vnperfect, let them consider that.

Non cupit ornari, cupit, &c. Or if, they suppose knowledge nothinge worthe, vttered in their own language. The I must nedes say, they shall find this of Buckstons benefyt, & also Bathes aide vnperfect. Howbeit, of this if they consider, they may easily fynde whether a thing briefely and plainly taught, bee better, or a thing ob-

scure

scure & intricate: and whether a thinge familiar, or a thing straunge be easiest to iudge of, What neede many Wordes? If a longe discourse had more needed, then a short: Hippocrates had not Written his Aphorismes, nor Galen Ars parua: neyther had they Writen in Greeke, When as all Greece vnderstoode Greeke, as Well as they, or We in England english. But had deuised some neW tongue: a matter of no great labour: for the DraWcabiō tongue of fiue yeares standing, as it Was in a day inuented. So Was it in a Weeke perfected: & is With some, for their pleasures in daily vse. But these toies, Were far frō their meaning, & so I dout not, but they be noW from the Wyse, or els, the guide of the soule, Gods Woord, had not bin in our oWne tongue vttered, nor of Paule, so appointed. And therfore, if With the matter any be offended, let thē be offended With the best learned, Whose example herein I haue followed, and out of Whom this is collected. If the phrase like them not, I Wiche them to thinke, so many men, so many Wittes: so many styles, so many

de-

deuiles, as you haue hard. If the style be to playne, I would haue them to remẽber, whether heuy things be easier of disgestion, or light: and briefly to conclude, whether their own familiar speech: their own lawes: or the Romains be better, & easyer, too Iudge of. Too conclude, if the matter be best whiche the approued writers, obserue & affirme: then I dare say, this is not al ill. If the phrase be best that is most playn, thẽ this is not worst. If the style or endyting be best which cõtinueth the matter: then this is not vtterly to bee disalloued. In fyne, if the mother tongue be most meete for hir own children, and easyest to be vnderstanded, then this in our own, you will affirme, is not to bee abandoned. So that I wil thus ende.

Fœlix, à tergo quem nulla ciconia punxit.

Thus wishinge thee good Reader all health, with all other thinges thy moste gentle hart desyreth, rest thyne whyles I lyue as thou fyndest.

Iohn Iones.

¶ A Description of the wonderfull vertue of the Bathes at Buckstone.



EVEN as, in our former Treatise, of the Bathes of Bathe, we haue shewed the antiquitie, comoditie, propertie, vse, dyete, Aphorismes, & medicines, with all thinges requisite, in our iudgement, for to bee noted and obserued of all such as ther intend (through knowledge) to seeke any benefite. So, now it resteth that in this Treatice wee expresse lykewise the Benefyte of Buckstons Bathes, or Welles, in the hygh Peke, in the Countie of Darby, ten myles from the worthie Edifices, Chatsworth. 16. myles from Manchester. 16. myles from Parket Chester field. 20. from Darby, 30. from the famouse and auncient Citie Westchester, 30. from the Citie of Lychfield, 30. from Stafford.

Of the origine, of the name, and why it was called Buckstons well, I neyther could reade it in any Authour, nor heare of any as yet. This is asmuch, as I suppose, may bee gathered thereof, that it hath the name of the Towne: and the Towne lykewyse hath the name of some one so called (for of such there bee diuers) and the Danes and Saxons, aswell as the Britaynes were wont to name their townes after their own names, as it is euident of very many places in this lande: and a Saxon, or English name it is, and no Brittish, or Welsh: And therefore, sithence Engistus, it hath his denomination. Yowbeit, many yeares past, it was frequented for the health of thousandes, by bathing them: aswell as it is in these our dayes. For, betweene Burghe and it, there is an high way forced ouer the mores, all paued, of such antiquity as none can expresse, called Bathgate: albeit more of a superstitiouse hope they had in thywell, than of any

Buckstones Bathes of great antiquitie.

» any affiance thei had in the qualitie, tẽperature, or property
» of the Bath: for of it and the vse therof, they were ignorant.

Moreouer, It is not vnlikely that the stagges or buckes wounded, would take soyle ther, and there the fosters of the forrest, called it Buckstand: but in my iudgement, the former supposition is more likely. And as for Cottrels tale, or the vayne inuencions about S. Anne found in the well, or of the water set from flod Iordan. I reckẽ not them worthy the recitall. Therefore, I will not detayne you with suche tryfles, our dayes being so short: and the reason of the arte, so hard to attayne, (as Hypocrates, 1. lib. Aph. primo sayeth) passing ouer, the distinction of bathes here in this Treatise, and definition of artificiall: bicause in my first booke of the Bathes of Bathe, they be shewed, contenting vs with the naturall.

Naturall bathes be those, which flow throw the entralles of the earth: taking their effect of such things, as they runne throw, and receyue power by: for many infirmities moste auaylable. The differences of which hote naturall Bathes of Buckstone, by what meanes, of what mynerals, for what greefes, infirmities, and sicknes they serue best, shal be prosecuted with all possible breuity, as far forth as herein my iudgement is necessary: seeing that in our seconde Booke of Bathes ayde, you may find such things sufficiently shãned: and therefore vnnedfull here of repetition.

Significatiõ of Bathes.

First of the cheefe Bathe which is the warmer springe, voyde in effect of all corrupcion, arguing therfore, no great quantitie of brimstone (as in Bathe) nor of allume, as some haue bruted. For then it should not onely bee of another colour, marly yellow, or swarty greene: but also it might sensibly be perceyued by taste: albeit I acknowledge that Aristotle affirmeth, that there is no such hote spring, without ỹ myne of brymston And I think with Fal. & Sauona. Rubr. de therm. none without firis heat: although the quantitie may differ:

Falopius li. de Soff.

differ: and that may wel appeare. For if the quantitie were equal and like to the mynerals in Bath, the heat of as great force, fortified with like Antipariſtaſis, and as nére to the head, then it ſhould little in that reſpect, vary from Bathe. But it ſéemeth ſure it is ſo, that Buckſtons bathes haue not the fourth part of that heate which the bathes of Bathe haue, nor the other mynerals that bée ther. For Buckſtons is much like as if a quart of boyling water were commixed with a galond of cold water. But Bath is, as if to a galond of ſæthing water were put a quart of cold water. By reaſon wherof, it attracteth and diſſolueth more ſpédly. But buckſtone more ſwétly, more delicatly, more finely, more daintly, and more temperatly: not bringing halfe ſo many gréeuouſe accidentes as Bath doth, yit leſſe ſpédly: but in proceſſe of tyme, very effectuouſely, and for many infirmities, more commodiouſly, reſtrayninge vnnaturall iſſues, and ſtrengthning the féeble members: aſſiſting the animall, vitall, and naturall faculties: diſperſing opilacions, and qualifying gréefes.

No greuous accident folowing Buckſtones Baths

The well ſprinnges be ſituate in a valley, hard by a running brooke, and runneth into it. Where at the méeting you may ſenſibly perceyue and féele the hot water on the one ſyde of the riuer, and the colde on the other. Notwithſtanding, ſo commixed after, that it letteth the riuer of freſſhing, in the coldeſt weather, for the ſpace of a quarter of a myle, an argument of the power of the heate of thoſe ſprinnges which be thére eſpeciall, and thoſe very excellent, and beneficiall for diuers diſtemperatures, gréefes and ſickneſſes, as hereafter ſhalbe further ſhewed, God aſſiſting.

iij cheefe Bathes at Buckſtone

But there be fiue or ſixe other, although not ſo good: yet it maye bée preſuppoſed, that if there were borers, ſuche as mynerall men vſe in ſearching ore: too meete with the Sprinnges, of ſemms of the other, that the colde water, which is commixed wyth the hote, myght bée turned away:

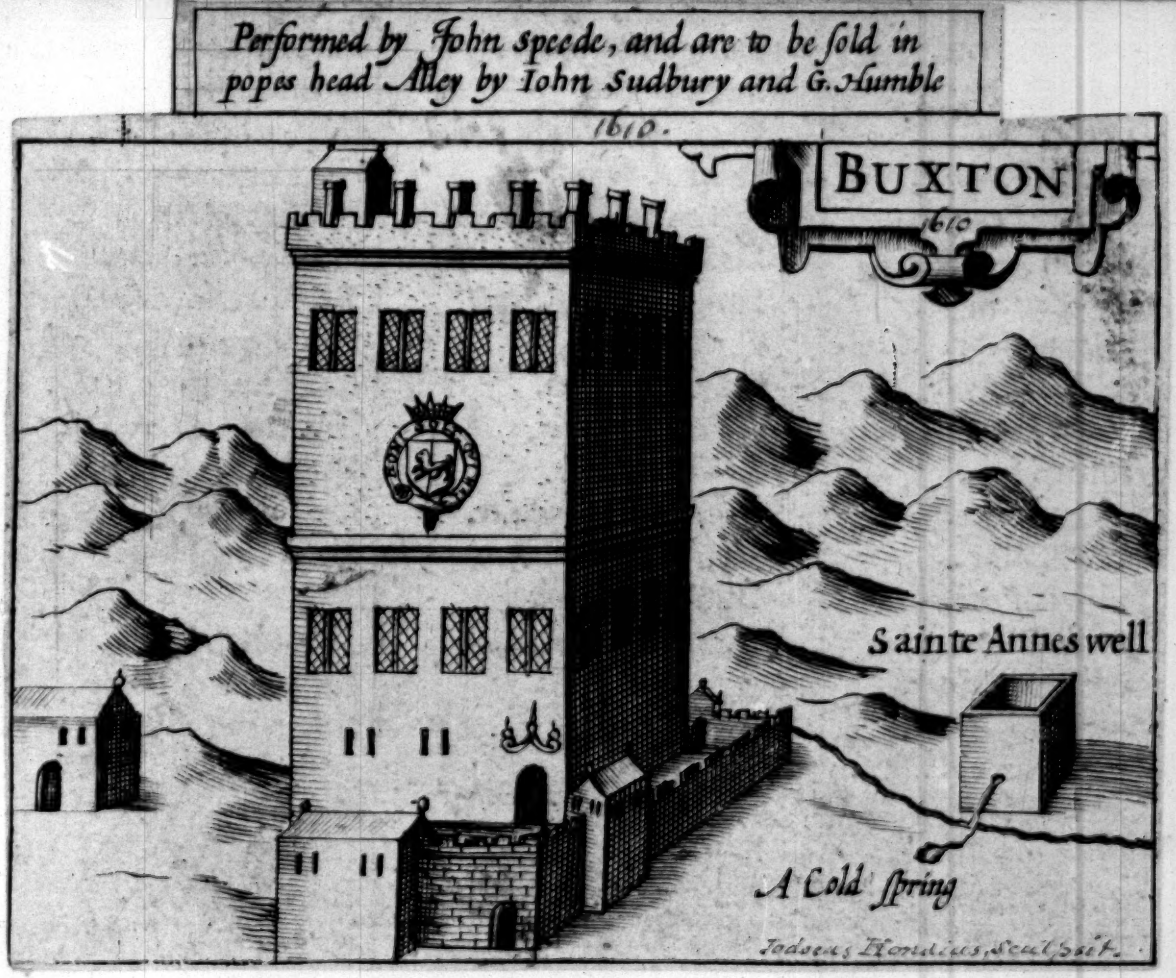
The running of the springs in the baths of Buckstone.

that then no doubt, they would bée moze excellent. Foz that the moze cold infirmities, might be cured by them, béeing made moze hot. Foz vndoutedly, as myne one foote should steppe on the hot spring, the other would light on a colde: yea the one finger, I might put in the one, and another in the other, especially in those below. Howbeit, you may find in any some alteration, albeit not so much by a greate deale.

A goodly house and buildings of the Earle of Shrewsbury vppon the bathes syde.

Joyning to the chéefe springe, betwene the riuer, and the Bathe, is a very goodly house, foure square, foure stories hye, so well compacte, with houses of office, beneath and aboue, & round about, with a great chambze, and other goodly lodgings, to the number of 30: that it is and wilbée a bewty to behold: & very notable foz the honozable and wozshipfull, that shal néede to repaire thither: as also foz other. Yea, the pozest shal haue lodgings, & beds hard by, foz their vses only. The baths also so brauely beutified with seats round about: defended from the ambyent ayze: and chimneys foz fyze, to ayze your garmintes in the Bathes syde, and other necessaries most decent. And truely, I suppose that if there were foz the sicke a Sanctuarie, during their abode there, foz all causes, sauing sacriledge, treason, murther, burglary, rape and robbing by the hye way syde, with also a lycense foz the sicke, to eate flesche at all tymes, and a fryday market wéekely, and two fayzes yéerely, it should be to the posterities, not onely commodiouse, but also to the Prince great honour & gayne. It is situate in a goodly seate, and that in an excellent and hungry soyle, passing healthy, and in tyme would grow, to bée very welthy: and the commons about, would bée reduced to great fertilitie, foz the ground on the one side is full of Lyme stones, bringing good grayne: on the other, a fyne black moulde, and a grosse. Great pitie, that such commons in all places be no better manured, séeing that infinite thousandes, in the realme, might the moze bée maintay-

A sanctuary.
market.
Fayre.
A license to eate flesh would doo well.



This is the only view extant of the Old Hall at Buxton, built by George, 6th Earl of Shrewsbury, before 1572: it was engraved as an embellishment to a very correct map of Derbyshire, published by Speede in 1610 "performed" from actual survey -

About 1670, the old Hall was demolished, and a new house built upon the site by the (then) Earl of Devonshire, at which time it is supposed the Register-Book (vid. p. 21) of cures &c. which had been long kept there, was destroyed, with all the votive crutches that it was usual to hang upon the walls —

vid. Short's "Hist. of Mineral Waters."
vol. 1 - pp. 29 - 50.
Floyer "On the Baths in England" 8vo. 1697
pp. 118 — 144.

tayned, not onely to the great preſeruacion of the kingdom, but alſo greater to the princes reuenewe. For foure partes (I dare ſay) of the land lyeth waſte, and common, that might be brought to the publique profit, aſwell to the increaſe of men, money, and municion: as, to the greater terrour of forrayne Dominion, how ſo euer ydle wittes vſe to comon with a Shephardes cloke of their owne framing. Yowbeit, in winter it is ſomewhat ſtormie: but yet nothing lyke Kerby, Kendall, in Cumbreland: nor to Brecknocke in Southwales: nor to Kayer Meruame, in Northwales: nor to Bodnam in Cornewall: all the which notwithſtanding, be godly Townes, and wealthy, and through induſtrie, made to the ſtate, very profitable, as in tyme no doubt, this would: hauing paſſing them (as you may perceyue) a thouſand partes, a commoditie, vnto the whiche, out of all quarters of the worlde, not without iuſt cauſe, would repayre very many, and the rather a great deale being in this ſorte furniſhed, to their benefyte, with a Phiſicion, placed continually, that might not onely counſayle therein how the better to vſe Gods benefyte: the which, God willing, ſhalbe appointed, but alſo adapt theire bodyes, makinge artificiall Bathes, by vſing thereof, as the caſe ſhall requyre, with many other profitable deuyſes, hauing all things for that vſe, or any other, in a redineſſe, for all the degrees, as before it bee longe, it ſhal be ſeene, of the noble Earles owne performing. All theſe things layd and grounded, this reſteth of vs further (as it may) to be diſcuſſed, whereof the Bathes take their benefite: and therevppon, what they eaſe and helpe, as dayly ther is approued, with other things thereto apperteyning: the which be the markes we intend to runne at.

A Phiſicion entertaineth alwayes.

By compariſon, they be like the pepper Bathe, beſyde the heade of them Rhene (as by Fuchſius, in Inſtitucionibus, wee may gather) ſauing that the pepper Bathe (ſayth Munſterus, in Coſmographia ſua) continueth ſo longe, as the ſpryng-

ginge hearbes, and grasse, doth remayne, in their flozishing fozce, and vertue. But theise, so longe as the matter fædyng them, doe not fayle. And surely, the swœtnes and pleasantnes of the water, of the Bath: sheweth some excellent oze: rather then eyther Brimstone, allume, bitumen, iron, copper, oz any other such like, foz then, it should in drinking be perceyued, by tast. Of all which tastes, looke in my second booke, of Bathes ayde. Albeit trew it is (as affirmeth Galen de sanit. tuenda) all such hot Bathes, of such minerals haue fozce of dzying: but in these, you shall find no such sence, but so fayre, so pleasau nt, and delectable, that it would sœme, to be a dulce Bathe, made by arte, rather then by nature. Howbeit the effect declares Brimstone to be therin, and therfoze I would haue this of you to be noted, that salt water throw often straining, vpon fresh sand, is made again swœte, I meane tasteles: and so may other waters of other mineralles also, foz the ayzy part, being purified from the earthly, in this wise, oz by Lymbeck returneth againe, to hys owne nature, and so this may: both foz bycause the interne heate, is far distant (as we haue said in another place) and also, the water running from far, through the fayze sandy earth, may be purified from the sent, of the mineralles, and so lose his taste, and yet, not without greate vertues, both manyfest, and hidden, as you may perceyue, by that which is and shalbe said. Seeing we graunt God (Aristot. vniuersall nature) hath bestowed vppon vs these Bathes, foz our great benefite, if so be that, ther can be nothing (as saith Galene de vsu partium) which better, oz moze redily, taketh away distemperature, of heate, oz cold actiue qualityes, oz euacuateth, by the pozes, the superfluous humozes, then a dulce oz pleasunt Bathe: oz that also, maintayneth health moze: foz when as it is, by nature moyst, and moderately hot, by humiditie, it humecteth dzyeth, sponge of heate: by heate, it heateth cold, caused of congeling: by moderate closing

A matter worth the noting.

Effectes of the Bathes.

sing, through dryeth, strengthneth the loosed: as by insensible perspiration, it mundifieth al partes, the which thing, is well proued dayly there.

Therefore, when the actions or vses of the partes bee depraued, diminished, or quyte abolished (a worke that shall shortely bee made speake Englishe: for that all men may knowe Gods meruaylous might in their framinge: and to what ende euery part serueth) by any, of the aforesayde distemperatures, properly, or accidentally, not mortally: nothing more safely, nothinge more aptly, nothinge more delicately, reduceth them to their olde and pristinate actiuitie: then the dulce, or delectable Bathes, or Welles of Buckstone. For (as Auicenne sayeth in Canon.) the weake members be aswell strengthened with such medicines, as temperately heate, aboue their naturall propertie, as eased of their griefe, by qualifying the discrasie, in any or all of the partes. And this, it doth by reason that it rarifyeth, aswell the partes, prouoketh expiration, and wypeth awaye fylth: as that it firmeth, ioyneth, and consolidateth the lose, weakened and seuered substance, of the simple, or compounde partes, measurably qualifyinge the ouerheated members, and dryng, such as bee ouer moyste. Therefore good for all such diseases, as come of ouer much contrary heate, and for such as come of ouermuch colde moysture, for chollerique, and salt humore parched, and compacte togyther, by which, wee may gather, that it is good for such.

How they be good. vvhat sicknesses they cure.

Rheumes.
Feuers.
Headaches.
Weak sinewes.
Old scabbes.
Vlcers.
Crampes.
Numnes.
Itchinges.
Shrinkings.
Ryngwormes.
Apostemes.

And

And for theſe diſeaſes folowing, beſide many of the greefs mencioned in my firſt booke of Bath, which cauſes and accidents, I wiſh you to looke there: ſuppoſing at the firſt eryployt, to be ſufficient to note here thoſe ſickneſſes, that may not only probably be coniectured: but alſo dailyproued that thoſe Welles helpe.

Women that by reaſon of ouermuch moiſture, or contrary diſtemperature, bee vnapt to conceaue.

Alſo al ſuch as haue their whites to abundant, and that bee ouer watry.

Item, weake men that bee vnſruteſull.

Likewiſe for all that haue Priapiſmus, and that bee perboyled in Venus gulf.

Profitable for ſuch as haue the conſumption of the Lungs.

Beneficiall for ſuch as vomit blood, as hath bin well proued.

Very good for the inflammation of the Liuer.

Excellent for ouermuch heat, and ſtopping of the reins.

Beneficiall to all ſuch as be diſquieted with burning of vrine.

Good for the Strangury, and continuall deſire to make water.

Unordinary deſire of going to the ſtoole, doing nothing or very little with great payne, it cureth.

It ſtayeth walking of mans ſeede, the Hemorroydes, and Pyles, it ſone amendeth.

Againſt the ouerflowing of womens monthes, it much auayleth.

It taketh away the Hicket.

Ouermuch vomiting it eaſeth.

It openeth the obſtructions of the Milt and Liuer.

For them that be ſhort winded, it much auaileth.

Flures of the Milt and Liuer, it marueloully amendeth

The

The grǽne ſickneſſe perfectly it cureth, and the moꝛphewe ſone it expelleth.

From the ſtone it ſafely deſcendeth: and the healthy people in gꝛod ſtate long it pꝛeſerueth. Now, you that will repayꝛe vnto the Bathes, foꝛ any of theſe infirmities, as alſo foꝛ others not named, and ſhall happen to come awaye vncured, I would not wiſhe you, foꝛthwith to exclayme vpon God, and gꝛod men: bycauſe, by and by you were not healed, foꝛ ſome infirmities bée dæplyer rꝛoted in the partes thꝛough pꝛolonging of tyme, then that any remedy perhaps will extend to the redꝛeſſe, as Amatus Luſitanus, in introitu medico ad ægrotantem, affirmeth: and therefoꝛe myne aduyce is, that ſuch as be ſo aſſertayned of the Phiſicions, that they thank God, as all godly and wyſe men, from the beginning haue done: and let them pꝛaye and pꝛoue agayne, and not ſticke foꝛ any payne, coſt, oꝛ trauayle. Foꝛ what auayleth all the woꝛld, and a man to loſe his owne lyfe? ſayeth Matthewe the Euangeliſt: oꝛ what pleaſure, I pꝛay you, hath a man in riches, poſſeſſions, Nobilitie, Soueraintie (woꝛldly vanities) whē as in the woꝛld, his own body, is aſperly aſſaulted with eatinge vlceres, deuouringe wolues, ſharpe crampes, fretting bowelles, frantique fittes, and a thouſand other, intollerable batteries. I thinke ſurely, then hée had rather be pooꝛe Codrus, in health, ſhifting foꝛ his poꝛcion, then riche Mydas, ſo afflicted, wallowinge in dꝛoſſe: whiche wée abuſiuely call woꝛldely wealth, when as very wealth, is health. Foꝛ without health, all richeſſe is carefulnes, pleaſure vnpꝛofitable, company gꝛæuouſe, in bꝛief, all things odiouſe. Wherfoꝛe take indication of thyne owne conſtitution, out of my tables in Bathes ayde. What is in them accoꝛding to nature, what naturall, what not naturall, beſt foꝛ thy vſe, and how agaynſt nature thou art affected, that thou mayſt be perfect, to ſhew Phiſicions wherin thou art to requeſt ayde, and not as the blind man, caſteth his

prayer beſt pleſeth God and moſt profiteth man.

Helth the beſt vvealth

The prety knowledge that the bookes of the Bathes of Bath hath.

ſtaffe, runne to it: but firſte know what is in thee, accor-ding to nature amiſſe, by them agayne, to be amended: Of which (God bee magnified) there were neuer better, nor greater ſtore in our lande, euen of our owne Nacion, than bee at this day: comparable (I dare saye) both for wyſedom learning, and experience, to any in all Europe. Althoughe, (I knowe not how) ſome darnell is crepte in amongeſt the good corne, to the diſhonour of our Creator, to the deſtruction of our Queene hir Maieſties Subiectes, and to the great ſclaunder of the arte of all other, (as Montanus witneſſeth in Anazena morborū) farre the nobleſt. Inaſmuch as lyfe & health of mans body excelleth all other things in ỹ world. But, I will trouble you no longer with ſuch their vanities, for our labor is (if it may be) wholy to your profit, in expreſſing a compendious diſcourſe of diet, needful to be cõſidered.

The great effectes of dyet.

Dyete of Galene is called, The vſe of neceſſarie cauſes, in Epidemijs, of Auicenne good gouernance, and of vs, in our Tables in Bathes ayde, things not naturall, all one in meaning, cunningly handled of Aetius, who ſayeth:

The ſureſt way to the rotinge out of any ſickneſſe, is Diete. Affirming further, that by Diete long diſeaſes finde moſt benefyte. The which thing alſo, Galene affirmeth, c. 8. ſecundum loca, that diſtemperature onely, ſo is not healed, but alſo many great and greeuouſe ſickneſſes are by it cured. And therefore I would not wiſh any other meanes to be ſought, where onely good diet dooth ſerue. The which thing Plato affirmeth in Timæo, and after him Damaſcenus, in Aphoriſmis, and Arnoldus in parabolis: vtterly reiectinge ſuch, as of Diete make none account.

To the vſes of neceſſarie cauſes, three things are expedient to be wayed, qualitie, quantitie, and maner of order.

Qualitie is ſhewed by the conſtitucion of the ſickneſſe, which in thinges to be receiued Hippocrates hath made plain writing in this manner, 6. Epidemiorum. In ſickneſſe there muſt

muſt bée a contrarie Diete. Alſo, primo Aphoriſmorum, decimo ſexto: Moyſte Diete profyteth all perſones troubled with a feuer: and eſpecially children, and ſuch as haue accuſtomed to lyue ſo.

But before wée procéde any further, it ſhall not bée vnnédfull, to note vnto you, by the way, the tymes of ſickneſs vniuerſall, which be foure: Beginning, Augmenting, ſtate, and declining, as teſtifyeth Galene, libro de morborum temporibus, & primo de Criſibus. Tymes of Sickneſſes.

Quantitie, is diſcryed by the knowledge of the force of conſtitucion of the ſickneſſe, of the tyme, of the particular encreaſe, and of the ſtrength, of the party affected. If ſo bée, that the full dyete encreſeth, ſtrength, the meane preſerueth it, and the ſlendereſt deminiſheth it.

Plentifull, is that which encreaſeth the ſtrength of nature, as that which is made of new layd egges, of Phiſicall confections, and of ſuch holſome meates, as ſhalbée hereafter mencioned.

The meane, or that which is neyther plentiful, nor ſparing. Galene called a temperate Diet, as that which is done by fewe meates and ſuch as bée of ſmall nouriſhment, as is the iuice of Ptyſane.

The ſlendereſt is that which is appointed in the tyme of Criſis, which is, a ſoddayne alteration of nature, eyther into better or worſe, as Galen defineth it lib. ter. præſagiorum cõment. pri. & lib. ſecund. aphoriſ. comment. decimo tercio, & viceſimo tercio: & lib. pri. Epidemiorum, comment. 3. abſtayning altogither, or taking ſomething of leaſt nouriſhment, as is Mellicratum. Therfore, if vertues or ſtrengthes, haue their lawfull powers, and the chiefeſt force of ỳ ſickneſs loked for of nature, it ſhalbe lawful to vſe a moſt ſléder diet.

But if the ſtrength bée weake, it ſhall not bée conuenient, without great hurte, but rather, to adde ſo muche nouriſhement, as of the Strength is diminiſhed.

For, euen as euacuation is made before concoction, the matter prouoked: so shall nourishement be had in a tyme not vsed to eate, to kéepe the strength from vtter fayling, as Auicen teacheth primi phen .quarto. Whereby it commeth to passe, that oftentymes in fittes, meates be giuen. And therfore sometime we must giue nourishment, in the shakinge of the fyt: the which thing, Galene testifyeth, de picrocholis, primo therapentites, 1. apho. com. 9. And sometyme, in ỹ very burning of the fitte, that is when any grœuouse accident happeneth, dissoluing the strength, nature not aggrauated: for where the powers shalbe decayed, by reason of manyfest empting (as the same Galen sheweth,) or because of extreme sweat, dissoluing the strength, or else, by reason of ouerlong abstinence: all these thus affected, require nourishement most spédily.

Contrariewise, they which by reason of grœfe, or bicause of the state of the sickneſſe, haue the faculties not stronge, do néede now and then euacuation rather, then filling: nay hée which giueth meate to such, is cause of great hurt, vnto them. So much likely it is, that those which bée ignorant in Phisike, can appoynt what meates, or at what tymes, or what qualitie, or quantitie, to the sicke ought to be giuen. Hence it is made euident, that euery sicke persone doth not require nourishement.

In euery sharpe sicknes, a most slender dyet is required. In mæker sicknesſes, a larger dyete may bée permitted.

In cronicke or longe diseases, we do diminish the dyete, and very many of them, beſydes feuers, are rid with a slender dyete, as Auicenne testifyeth, quarti phen. primo. And therefore in the curing of the frenche pore, wée finde, the newe Diete is not profitable, as Nicolaus massa in tractatu suo, de morbo Gallico, Iohannes Aliuenar de hic Hiſpanica, Benedictus Victorius, de morbo Neapolitano, Vldericus Huttonus, de morbo Gal. with infinite others, doo testifye.

The new dyet profitable.

In

In state of the sicknes, wee muste vse a more slender, dyet, yet first so plentiful, that it may suffice the sick. Wherevppon Aristotle saith, Secundi Problemate, quinquagesimo secundo, in the beginning of the sickenes, it is good to gyue meate. Celsus, contrariwise affirmeth, abstinence in the beginning of the sickenes, to bee beste. But truely, the one is ment as (I think) of the time of sicknes vniuersall, and the other particuler, and of this mynd is Montinus, in compendio facultatis curatoriæ.

By panges or fits the quantitie is altered: and in them it shalbe conuenient to abstayn, for it behoueth to giue nothing, to them that by cyrcuites haue fittes: except perchance when the fitte doth begin to leaue. For then must meates be geuen, when heate shall come euen vnto the feete. To conclude with Auicen in Quarto phen. pri. Sometyme wee take away nourishment, often tymes we do diminish, somtyme we make euen, somtyme we do encrease.

It is wholly taken away, when we desire to empty humores, bycause of disgestion, as in state, and in very sharp sicknesses, and in them that bee of matter. But in leane persons, and such as haue Hectica Febris, and that be in consumpcions, it ought to be increased.

It is diminished, that the strength may bee by nourishment preserued to thend, that we may prouide for the matter, neyther ought nature to bee hindred with multitude of ouer much nourishment, as in augmenting, and in acute or sharp sickenesses, and in the cronike or long also, yet lesse then in the sharp. And it is diminished two wayes, for somtyme we are compelled to lessen the qualitie, and to encrease the quantity, as in Bolysmus that doggish appetyte. And often tymes we are constrayned to encrease the quality, and diminish the quantity, and when wee endeuour to strengthen the body, and the nature of the stomacke is not strong enough, for a fuller diete.

In the beginninges of sicknes, we do giue an euen dyet, which doth neyther augment, nor deminish the strength of the body. For first we must deale plenteously (as Galen willeth primo ad Glanconem) that the sicke may suffyce.

In declination we do encrease, for it behoueth to make encrease, lyke to the deminishing, which was afore in state. Therfore Galen doth teach Tercio artis paruæ, that the arte which doth refresh, and strengthen, is conuenyent for them that be whole.

In sicknesses euen to be disgested, and in strong state, vse abstinence.

When the strength is weakned, and the sicknes hard to ouercome. Galen commendeth Pri. ad Glanc, to vse a larger dyet

The shewing of the manner of vse, is also taken of iiij. thinges afore said. For if the strength shalbe weake, and the disposition be of corruption of humours, or of want of them, wee shall giue the sicke but a little nourishment, a little in deede: bycause his weakenesse, cannot sustaine at once, the whole multitude of nourishment. And often bicause the disposition needeth many thinges: if so be that, wanting doth neede adding, and corruption clensing.

If with weakenes of the vertues or strength, there shalbe neyther any wanting, nor any corruption, neyther yet lacke of naturall humoures, but that they shal abound, then we will giue fewe thinges, and seldome, and so much the rather, if the humours shall abound.

But if ther shalbe want of humoures, or corruption, and the vertues strong, then we wil giue much meate, and often, as the disposition may requyre, and nature strong able to disgest it.

If the vertues, powers, or strength shalbe strong, with a disposition of the pleurisy, then we wil giue seldome, and litle at once, bycause the preserued state doth not neede

much.

much.

Furthermore, in Somer tyme, often sew things must be giuen: for that then the body nedeth much adding, as those which be dissolued, through vapoures (as you haue hard) and haue but a weake strength.

In the winter season, much may be giuen, by reason the actions be stronger, yet seldome, bycause the sicke doth not nede very much, adding as they to whom, there is not much euacuation made.

In the Spring, wee will nourish with sewe things, and that a long tyme: as also in full dispositions, if the powers bee stronge.

Harueste or Autumne is likened too diseases which are caused of corruption. Therfore they which therin be sicke of an ague (of all which agues you may loke in my booke, entytuled, the Diall of Agues: the faultes wherein, escaped in the print, shal shortly be amended, with further matter) do ned a continual adding of the beste nourishemēt, if ỹ vertues bee stronge. But if they bee weake, little at once, and oftentimes.

Lykewyse sayth Galene, 1. aphoris. commen. decimo septi. a man maye take indication of ages, custome, region, climates, &c. reducing them to the two first intentes, for the premisses, dow shew the body weak, or stronge: aboundinge, eyther with good humores, or lacking humores sufficient, or depraued with illenes of humors. Of which it is euident, that the force of the strēgth, sometimes (as in diseases which grow throw corruption or want of humors, or else in Autumne) requireth much meate and often: and many tymes litle and seldome, as in sharpe sicknesses. It is also euident (to such as are expert in the Diatique part of phisicke) when meat little, and often, much and often, little and seldome, much and seldome, is conueniently too bee gyuen too the sicke.

Ther-

Therefore ſæing this arte, of al artes is the chiefeſt, it is not the leaſt parte of knowledge to appoint diete, as Galene vndecimo therap. ſept. methodi medendi, iudgeth: who alſo commaundeth that wée ſhoulde appointe one kynde of Dyete, the indications agræing, but then diſagræing, wée muſt preferre thoſe which be ſtronger and moſt, ſo that the dyete, which they preſcribe, be obſerued, and the contrarie neglected.

In diſeaſes vncurable, for the better ſuſtayning, of the ſicke when hée lyeth, a moſt light dyete in qualitie, contrarie to the infirmitie, and cauſe muſt bée preſcribed. But by reaſon of the quantitie, for the onely reſpecte of the vertue, ſtrength, or appetite, it is appoynted as though no diſeaſe were.

Nourishments wher of they ſpring.

Now, all nouriſhementes, whereof Dyete conſiſteth, ſpring of the firſt commirtion of Elementes, and they bée eyther of ſéedes, plantes, or liuing thinges. For, as Fernelius ſaith, libro ſecundo, de abditis rerum cauſis: Nothinge can nouriſhe vs, which is not itſelfe nouriſhed, and endued with lyfe, as theſe bée. Certayne of theſe be ſimple, certayn compound: Some dw wꝛke in matter, ſome in qualitie, & matter, as ſayth Dioſcorides, de medica materia.

Of theſe, the one ſorte be ſimple meates, of meane temperature, endued with no eſpeciall qualitie.

The other be mixed, and are called Medicinable: bycauſe although they nouriſhe, yet in qualitie they dw alter and chaunge the body of the receyuer. Whereyppon there is of nouriſhments a double facultie: One by which they alter, the other by which they nouriſhe.

The former is knowen of collour, ſmell, and taſte, and alſo of thoſe things, which dw excell, applyed outwardly, or receyued inwardly.

The latter is knowen by no reaſon, but by experience onely: bycauſe the whole nature of the thing nouriſhed, is

a certein propriety to their substance, of Galen called a likenes 3. ther. By which reason nourishment is swéete, and pleasant in taste, and as the familiaritie of them, is by pleasantnes perceyued, so is the contrary by vnpleasantnesse tryed, if so be that those things which do differ from nourishment of their whole nature, are vnsauerily eaten.

Let ther be saith Galen. octo therap. in all sicknesses this foresight in dyet, that the meate be of good iuyce, and of easy digestion, bycause as Auicenne sayth Secund. Phen. quart. Euery person sick is hurt. Therfore of meates of euil iuyce euyll iuyce is gotten, Galen hath made manyfest, in lib. de Euchymia & Cacochymia, of how great force it is to engender sicknes.

Meates which principally nourish, slowlyest perce, for such bée grosse and slimy, to the end they may stick fast, and not easely to be outbreathed by vapour, but such as are hardly disgested. Meates of strong nourishment.

Contrarily, such as swiftly perce be of subtile parts, brittle of substance, light of digestion, but of litle nourishment: Wherefore swift nutricion, as testifieth Galen. 3 de causis pulsuum dayly is not needefull, as is that which is made by wyne which is hot and moyst. Of this, Hippocrates sayth, Libr. de alimentis. To recouer strength as in swoninges: of dyetes the moyste is principall, although yet soner by swelling (as you may find in my iiij. booke of Bathes ayde,) and also in them, whose partes be weake, ouerdryed with infirmity, that the nourishment may the better enter and bée drawen into them, of the which nourishmentes, it is hygh tyme that somthing be spoken.

Of graynes, of corne, is bred made, the diuersity wherof Athænæus libr. de honesta voluntate, Hermolans in corelario, haue expressed.

The best bred is that which is made of wheat, well baked somewhat leauend, neyther to new nor to old, for the crased Best bread of wheat.

at al tymes helthiest.

But bread of dyuers graines, of diuers formes, in dyuers places be vsed. Some countryes make bread of cleane wheate, for the most part, as in Somersette Shyre, Kent, Lincolne, and Norfolke, some of beanes, and pease, as Leycestre Shyre, and in Nothingham Shyre the claye, of which reade Tullard his husbandry. Some of Rye, as in Urchenfeld, and in Stafford Shyre, some of Miscelling, or Muncorne, as in Worcester shyre, and Sallope. Some of Otes, as in Lanckashyre, Chesshyre, Cumberland, westmerland, and Cornewall. And some of big or winter beare, some of Lentyles, some of Fitches, some of Tares, some of French wheat, most in vse for Rustikes. And into diuers formes these graines may be reduced, some in forme of manchet vsed of the gentility: some of great loues, as is vsual among yomanry: some betwene both, as with the franklings: some in forme of Cakes, as at weddings: some Rondes of Hogs, as at vpsittings: some Simnels, Cracknels, and Buns, as in the Lent: some in brode cakes, as the oten cakes in Kendoll on yrons: some on Flat stones as in the hye peke: some in frying pans, as in Darby Shyre: some betwene yrons, as wafrons: some in round cakes, as Bysket for the Ships. But these and all other the mayne bread of Pork excelleth, for that it is of the finest floure of the Wheat well tempered, best baked, a patterne, of all other the finest.

This largely handled, bycause, the others kindes, some haue preferred before that (which is best) of vs first appointed.

Thrist defined.

Drink, the remedy of thirst, which is an appetite, of a thing cold and moyst: doth therfore eyther cole as vinegre, or moisten as wine, or worketh both as Oxicratum, or cold water (as Pline affirmeth, lib. 28. Cap. 4.

Furthermore, drincke doth eyther mingle the partes of the meate, or else conueyeth the meat through the whole body,

body, as Ioanicius teacheth. It is of twoo kyndes, not nouriſhing as water, nouriſhing as wine, ale, bære, ptiſane, &c. vvhat drink doth.

The meaſure of drinke, is that which dooth neyther ſwimme on the ſtomacke, neyther bring any ſenſe of ouerflowing, as teſtifyeth Galene, ſeptimo methodi medendi: vtterly condemning all ryotous quaffing, a vice, nowe too commonly vſed.

The beſt drinke for the craſed at Buckſtone, is meane Ale, neyther to new, nor to ſtale, not ouerhopped.

Your fleſhe ſhalbæ moſt ordinarie, as followeth, mutton, Kyd, Conie, Rabbet, Veale, Turky, Capon, Henne, Chicken, Pheſiant, Partrich, Kayle, Curlyew, Cnotwype, Woodcocke, Snype, or any other clouen foted fowles, Poched egges, or rere rosted is alſo right nouriſhinge meates, as is aforeſayd. Meates.

Fruites, albéeit in moſt regimentes be forbidde, of theſe kyndes may be vſed, Almondes any way dreſſed, Raceines, Figges, Pomgranates, Quinces, Wardens, and Cheſtnuttes rosted, Ryce, Marmalad, Greene Gynger. So may confortatiues, conſerues, or cordial Confections, or to them that haue cold diſeaſes, or bæ of a cold conſtitution. Wynes of theſe kyndes may bæ permitted, as a cuppe of Sacke and Sugar, if the diſeaſe dw not forbid it, or of good Gaſcoyne wyne, to them that be leane, with Sugar, or whyte Mamulſyes of Madera, a myas of good Ale, a cawdell, or Alebury, althogh afore in the generall dyet I haue not touched it. Some frutes admitted. Kindes of wine tolerable.

Moreouer, fiſhes following may bæ permitted, although licenſe be obtained, Trught, Creuis, Breame, Barble, Cheuion, Perch, Rotche, Bret, Gurnet, Whyting, Smelt, Cod, Pyllers Thombe, Bully head, Loche, &c.

Now for your meates, they wilbe beſt at x. or xi. a clock, if you can faſt ſo long: if not, take ſome ſmall refectiō before you go into the Bath, or not long after you come out, if you enter not into your bed, nor receyue any medicine. Meales ordred.

Your houre of ſupper ſhalbe about ſixe of the clocke: but after I would haue you to vſe no meate that night, nor yet drinke, if you can abſtayne.

More cloths at Buckſton then at Bath.

Alwayes prouided, firſt when you come thither, becauſe the ayre is farre colder and more ſharpe then in any part of the South, that you bee well clothed: Hauing alſo good fyre: eſpecially tender perſons, and ſuch as haue ben brought vp in the South cities, and they whoſe pores bee open, albeeit the ayre there is very wholeſome, as that which is pure, infected neyther with exhalacion of ſtanding poles, & ditches, as is Brynt marſh in Somerſet ſhyre, or the Fens in Lincoln ſhyre, or Houldernes in Yorke ſhyre, neyther with any peſtilent ayre, as were thoſe deepe holes about Sardis, and Hyerapolis, mencioned of Galene, ſecundo de tuenda valetudine. Neyther with ſuch euill ayre as iſſueth fourth of Lodes, Synckes, Sewers, and draynes, as about the Fleete bridge, Holburne bridge, Towre ditche, and Brydewell, at London, &c. Neyther with ſuch, as commeth of Hempy grounds, as in Holland: neyther with ſuch as come out of great meres, compaſſed on euery ſyde, with the hilles, as in diuers partes of Cumbreland: neyther with ſuch as commeth of houſes fulſomely kept, as in Irelande, ſlaughter houſes, and Shambles. All which ayres bee hurtfull to all ages, as contrarily, that which is pure, as is at Buckſtone, is to all moſt profitable. But the diuerſitie of ayre whiche happeneth of dryeth or moyſture, heate or cold, it is not of it ſelfe to all alyke, but to ſuch as bee of the beſt temperature the beſt tempered ayre is moſt holeſome. But in thoſe, in whom any abounding qualitie hath ſouereaingtie, the ayre which is moſt againſt that qualitie, is to them moſt profytable, the colde to the hote, the hote to the colde, the moyſt to the drye, the dry to the moyſt, as it is reaſon. So much more as the moyſture hath exceeded meane, & this to haue vnderſtanded, in this place, breefly may ſuffice. For how you may

defend

defend you from the colde ayre, that enuironeth you there, is with ſufficient garmentes & good fyre, as is afore expreſſed. Furthermore, you maye vſe a more large Dyete, at Buckſtons then at Bathe.

But firſt, wee will ſomewhat entreate of exercise, which ſhall take place afore meat: for ſo Hippo. hath appointed in his Aphoriſmes saying: Labour muſt goe before meate: alſo in his vi. Booke de morbis popularibus, hee hath theſe wordes in order, labour, meate, drinke, ſléepe, &c. ſhalbee meane. But, whether labour, mouing, and exercyſe bée all one, or doo differ in themſelues, ſhall appeare. Euery mouing truly, ſhall not bée an exercise, but that whiche is vehement, and that which in ſome is vehement, may in other be thought to be but an exercyſe: to ỹ other ſome not. Therfore, the ende of this vehement, ſhalbe alteration of breath: ſeeing in whom there is no alteration of breath, it is not to be called an exercyſe. The which thing Galene teſtifyeth, libro ſecundo, de ſanitate tuenda.

profitable exerciſes. before meat

Vehement and not vehement exercyſe. Exerciſes definid.

Utilitie of exercyſes is double: one to the euacuation of excrementes: the other, to the conſeruacion of the ſtate of the body. For of vehement mouing, three things are obtayned: Hardnes of the parts through dayly exercise: Encreaſe of naturall heate, and a Swift mouing of the breath.

By hardnes of the partes, they be leſſe affected with labour. By encreaſe of heat, not onely mighty attraction, is cauſed in the body, but alſo a ſpéedier alteracion, a better nutricion, and a perfecter diſtribucion into all the partes. By benefyte wherof the ſolide partes be kept ſofte, and the moyſt be thynned, and the ſmall wayes of the whole body, be made more loſe.

But of the more vehement force, of the breath, followeth neceſſarily, all the meaptes to be clenzed. Nowe, if exercise worke this, with very many more, as the clenſinge of the excrementes of all the bodye, at large expreſſed of Galene

Your houre of ſupper ſhalbe about ſixe of the clocke: but after I would haue you to vſe no meate that night, nor yet drinke, if you can abſtayne.

More cloths at Buckſton then at Bath.

Alwayes prouided, firſt when you come thither, becauſe the ayre is farre colder and more ſharpe then in any part of the South, that you bee well clothed: hauing alſo good eyes: eſpecially tender perſons, and ſuch as haue ben brought vp in the South cities, and they whoſe pores bee open, albeeit the ayre there is very wholeſome, as that which is pure, infected neyther with exhalacion of ſtanding poles, & ditches, as is Brynt marſh in Somerſet ſhyre, or the Fens in Lincoln ſhyre, or Houldernes in Yorke ſhyre, neyther with any peſtilent ayre, as were thoſe deepe holes about Sardis, and Hyerapolis, mencioned of Galene, ſecundo de tuenda valetudine. Neyther with ſuch euill ayre as iſſueth fooreth of Lodes, Synckes, Sewers, and draynes, as about the Fleete bridge, Holburne bridge, Towre ditche, and Brydewell, at London, &c. Neyther with ſuch, as commeth of Yempy grounds, as in Holland: neyther with ſuch as come out of great meres, compaſſed on euery ſyde, with the hilles, as in diuers partes of Cumbreland: neyther with ſuch as commeth of houſes fulſomely kept, as in Irelande, ſlaughter houſes, and Shambles. All which ayres bee hurtfull to all ages, as contrarily, that which is pure, as is at Buckſtone, is to all moſt profitable. But the diuerſitie of ayre whiche happeneth of dryeth or moyſture, heate or cold, it is not of it ſelfe to all alyke, but to ſuch as bee of the beſt temperature the beſt tempered ayre is moſt holeſome. But in thoſe, in whom any abounding qualitie hath ſouereingtie, the ayre which is moſt againſt that qualitie, is to them moſt profytable, the colde to the hote, the hote to the colde, the moyſt to the drye, the dry to the moyſt, as it is reaſon. So much more as the moyſture hath exceeded meane, & this to haue vnderſtanded, in this place, breefly may ſuffice. For how you may

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profitable exercises. before meat

Vehement and not vehement exercyse. Exercises definid.

Utilitie of exercyses is double: one to the euacuation of excrementes: the other, to the conseruacion of the state of the body. For of vehement mouing, three things are obtayned: Hardnes of the parts through dayly exercise: Encrease of naturall heate, and a Swift mouing of the breath.

By hardnes of the partes, they be lesse affected with labour. By encrease of heat, not onely mighty attraction, is caused in the body, but also a spedier alteracion, a better nutricion, and a perfecter distribucion into all the partes. By benefyte wherof the solide partes be kept softe, and the moyst be thynned, and the small wayes of the whole body, be made more lose.

But of the more vehement force, of the breath, followeth necessarily, all the meaptes to be clenzed. Nowe, if exercise worke this, with very many more, as the clensinge of the excrementes of all the bodye, at large expressed of Galene

in his wo2kes de sanitate tuenda. It shall not be vnp2ofitable to appoint the tyme and measure of it. And bicause it helpeth disgestion, it ought not bée vsed, when multitude of raw meate is conteyned in the vessels, least it might b2ing great daunger vnto the state of good health, and further encrease the grefes of the sicke, by augmenting of iuyce be-fo2e it were (as is sayd) altered perfectly. So that the exercise is best which is befo2e meat: if so be that ỹ bodyes which be vnpure, and vnpurged of commune excrementes, the mo2e you nourish them, the mo2e you hurt them. Of this, I suppose it is euident, that the time fo2 exercise is best, when the last days meat is disgested with a double concoction, aswell that which is in the stomacke, as that whiche is in the vessels of blode: fo2 then the tyme of meat, agayne d2aweth nye: and if you vse exercise sooner, o2 later, you shall eyther fill the body with rawe humoures, o2 encrease pale choller.

A rule to know when exercyse shuld begin

When you shal beginne any exercise, your b2yne, state, o2 water may serue fo2 a good note. Fo2 if it bée (sayeth Galene 2. de tuenda sanit.) like cleare running water, it shall shew the iuyce yet to be rawe. But if it be higher, then amb2e o2 betwene it and iacinct, yellowish o2 chollerique red, it shall shewe the iuyce to bée digested longe befo2e, sayeth Aegidius, de iudicijs vrinarum. That which is yellowish, o2 pale, sheweth the second concoction to bée finished, as sayeth Actuarius, in lib. de vrinis. But if the b2ine shall not be mixed with chollour (as is afo2esayde) it shall séeme watery, thinne, and cléere. But if it shall haue receyued mo2e of the chollo2ique substance, then enough, it shall appeare red sayeth Montanus, lib. de vrinarum iudicijs. Wherefo2e when it is méenely redde, o2 méenely yellow, then is exercyse to bée vsed: but the excrementes first expelled, aswell o2dure, as b2yne: fo2 so Galene secund. de sanitat. tuend. willeth.

To

To the ſickly, ſmall exercyſe will ſerue, by reaſon of feeblencſſe, not able to ſuffer pantynge, neyther verily ſo violent for them ſhalbee requyſite. But if their ſtrength will ſuſtayne it, an exercyſe conuenient for theyr callinge, ſhalbee vſed.

The Ladyes, Gentle Wamen, Wyues, and Maydes, maye in one of the Galleries walke: and if the weather bee not aggreeable too theire expectacion, they may haue in the ende of a Benche, eleuen holes made, intoo the which to trowle pummetes, or Bowles of leade, bigge, little, or meane, or alſo, of Copper, Tynne, Wode, eyther vyolent, or ſofte, after their owne diſcretion, the paſtyme Troule in Madame is termed. Trol in Madam.

Lykewyſe, men feeble, the ſame may alſo practiſe, in another Gallery, of the newe buyldinges, and this, doth not only ſtrengthen the ſtomack, and vpper parts aboue the mydryfe, or waſt: but alſo the middle partes beneath the ſharp Griſtle and the extreme partes, as the handes, and legges, according to the wayght of the thing trouled, faſt, ſoft or meane.

In lyke manner, bowling in allayes, the weather conuenient, and the bowles fitte to ſuche game, as eyther in playne or longe allayes, or in ſuche as haue Crankes with halfe bowles, whiche is the fyner and gentler exercyſe. Bowling.

Shotinge at Garden Buttes, to them whome it agreeth and pleaſeth, in place of Nobleſt exercyſe ſtandeth, and that rather wyth longe Bowe, than wyth Tyller, Stone bowe, or Croſſe bowe: Albeit, to them that otherwyſe can not, by reaſon of greeke, feeblenеſſe, or lacke of vſe, they may bee allowed. Shoting the nobleſt exercyſe.

This

Some of these Amusements do not appear to have been noticed by either Brand in the "Popular Antiquities", or Strutt in his "Sports & Pastimes of the people of England".
See Gentleman's Mag. 2d Suppl.t to Vol. 94, p. 586.

This practise of all other the manlyest, leaueth no part of the body vnexercised, the brest, backe, reynes, waist, and armes, withdrawing the thyghes, and legges, with running or going.

wind ball or yarne ball

The wind baule, or yarne ball, betwene three or foure, shall not bee invtile to be vsed, in a place conuenient, eache keeping their limite. For tossinge, wherein may bee a very profitable exercise, bycause at all tymes, they keepe not the lyke force in stryking, so that they shalbee constrayned to vse more violent stretching, with swifter mouinge at one tyme, than another, which will make the exercise more nymble, and deliuer, both of hand and whole body: therefore encreasing of heat, through swift mouing in all partes the soner.

Plumbes or vveightes.

Plumbetes, of Galene termed alteres, one borne in eche hand, vp and downe the stayers, galeries, or chambers, according to your strength, maye bee a good and profitable exercise: so may you vse wayghtes in lyke maner.

Bow lyne,

A fyne Hallyer or Bowe lyne, a foote or two hyer then a man may reache, fastened in length, some way, shall not bee vnprofitable, holden by the handes, thereby to stretche them: very excellent aswell for stretchinge of the mydriffe, interne panicles and waist, with all the rest of the partes, as also, to preserue and defend them from apostemes, obstructions, and paynes thereto incident.

These exercyse of your owne power, I thinke, for thys place sufficient. Nowe, wee will shewe howe they may bee profitable vnto you thorow others mouing, aswell by waggon, charriet, horselitter, and ryding, as by Cradle, and Chayer hanged, in sorte as to that vse may be best framed, all very profitable, as they may bee exercised: much, little, or meane, close, or open in the ayre, as to the parties shall bee requisite: taking tyme likewise in the vsing, swift, slowe, or meane, longe, short, or meane. And so likewyse in rocking

king by vice, or engyne: or on the floure which is more ſhaking. And therfore to them that may ſuffer it, more profitable.

The other good, to weaker perſons, as that in frame, conueyed by pendent, from one to another, ſtanding a ſunder, according to the length of the engyne, three or iiij. fedome, drawen from them to the other, ſwift, ſlow, or meane, long, ſhort or mean, as to the party ſhalbe conuenient. Omitting other deuiſes, to opportunity, and Phiſitions further diſcreſion, as to their owne patients, ſhalbe neceſſary, and decent. At large entreated, of Galen in his arte of mainteyning health, from the tender age of Infantes, vntill they become old men, liuing all their lyfe, in health, vntill their laſt age, and then dye without paine, whither you may reſort, for your further contentacion, ſeeing our ſcope is, but of the benefite of bathing.

Before you enter the Bath, tary two or three dayes, aſwell for reſting of you, after your long trauayle, as alſo to acquaint you with the ayer, vſing ſome melody, the which thing Aeſculapius worthily appointed, ſaith Galen, & in deed it refreſheth the witte, encreaſeth ſtrength, and melancholy it putteth to flight. Reſt before bathing.

Times of bathing, ſhalbe both morning and euening, but after your exercyſe, and purging, and altogyther, before meat. And that when the Sonne is of a good hight, the miſty exhallations, being into the ſecond heauen attracted, the wether fayre, and in the ſomer ſeaſon, as betweene the beginning of May, & the later end of September. Saying the prayer in the later end of this booke, on your knees, either in the appointed places, or in your chamber, or on the Bathes ſide. But in peſtilent ſeaſons muſt vtterly be auoyded all Bathes Georgius Agricola Libro de peſte, et Raſa Libro de peſte. Bathing times beſt.

In the bath you may tary y. or. iy. houres, if you pleaſe,

and in especiall if the cause, sickneſſe, or græfe requyre, and the body fit for it.

After you come forth, your clothes well ayred, your body well dryed, and especially your head, if the diſeaſe ſhall requyre, into your bed with twobladers full of the water, made hote on the fyre, the one apply vnder the arme holes, & the other in the twyſſe, and there ſweate, as your ſtrength will beare.

Bladders full of warm water.

This done, drie your body ageyne, and rubbe it all ouer, as the infirmitie may requyre. Howbeit not in euery one, vntyll the ſkynne be redde, but if ſuch frycacion bee appointed, kéepe your bedde for two or thrée houres after, leſt the ſmall meaptes being opened, a ſoddaine alteracion may happen, of nature altogyther abhorred.

Fricacion hath force too loſe, to binde, too encreaſe fleſhe, and to diminiſhe it, ſayeth Hippocrat. That is, the hard to bynde, the ſoft to loſe, the much too diminiſhe, the meane to encreaſe fleſhe. Howbeit, as may ſéeme, in Galene his tyme, diuers Gymnaſtickes inuentinge other innumerable differences of frications, wan great prayſe: in ſo much that they were ſuppoſed, to haue founde out, concerning frycacions, more then Hippoc. himſelfe, amongeſt whome then a Prince of the Gymnaſtyckes, wrote, in Gymnaſticis, de differencijs frictionum, in this wyſe: Amongeſt our preceptes of Frycacion, it ſéemeth good vnto vs, that the Qualities bée ioyned with the Quantitie. For of them ſelues, they bée ſo vnperfecte, that no abſolute effect, or ſucceſſe, can proceede of them: bycauſe ſofte Frycacion for the Quantitie, néedeth a thrécfolde operation. For, little doth lightly make the fleſhe ſlacke, and ſofte to bee handled.

Force of fricacion.

Much doth euaporate and diſſolue: meane doth fill with a loſe, and flowing fleſh. Lykewyſe the harde, according

to

to the manner of the Quantitie, doth yelde ſo manye effectes in number. For much doth bynde the bodyes, and leaueth behynde ſomething lyke to a Timon.

The meane doth fill with fleſhe, and the ſmall doth for the tyme, bringe redneſſe in the ouer parte of the ſkynne. In which proceſſe of wordes, hée contayneth fyue differences of Frycacion, thereby ſuppoſed, to haue ſpoken better, and more plentifully of Fricacion, then Hippocrat. himſelfe.

But if more ſeriouſely you ponder the wordes of Hippocrat, and not by the way (as a dogge doth water) lightly taſte of them, you ſhall eaſely fynde, that hée hath comprehende nyne differences, as maye appeare by this deſcription.

Hard.	Little.
	Much.
	Meane.
Soft.	Little.
	Much.
	Meane.
Meane.	Little.
	Much.
	Meane.

WHEN Theion had taught the firſte fyue of theſe nyne coniugacions, which the deſcription comprehendeth: Hée made no mencion at all of the other thrée, combating cruelly with him ſelfe: for if ther be a certayn middle, of the ſmal & great, which we cal mean, ther ſhal alſo be another middle

of the soft and hard, which wée will call meane, and moderate. But, such Sophisticall cauillacions, in this worke, we haue not determined to reproue, but rather howe health at Buckstone, is to be obtayned.

Medicines possessing power of euacuating, for the health of the costyfe, and of them that abound with corrupcion, aboue all exercises haue dominion: which in our fourth booke of Bathes ayde, more largely wée haue handled, here altogyther not to be omitted, (that in the absence of Phisicions may bée vsed) regarde had to the constitucion of the bodye, manner of sicknes, and present state: remembring this also, that doses or qualities of medicines, are varyed, according to complexion, case, tyme, age, region, nature, sicknes, dyete, arte, and tymes mutacion, as affirmeth Auicenne in Canon. and Amatus Lusitanus, centuria prima.

great regard to be had in the dosis of medicines.

Therefore, not possible to appoint a iust quantitie, these thinges, in euery person not considered: and bycause you are there in a colder climate, then is Bathe (as I haue sayde) you must make your Dose the greater, for the North persons require a greater and stronger force, to alter their nature, then the Southerne, for that theire bodyes bée more hard, by meanes whereof the naturall actions bée stronger, and will turne the medicine into nourishement. And wée call, all that a medicine, which hath power to alter nature, sayeth Montanus, commentario primo, de simplicium medicamentorum qualitatibus. For otherwyse it is not a medycine, but meat. Howbeit, Galene sayth, libro quinto, de sim. It maketh such iuyce, or humor, as it should haue expelled: so that it encreaseth rather sickneſſe, then anoyde the cause. It shalbée good therefore, if you meane to vse them, a little to augmente the qualitie, as a fourth or fifth parte more, which will sufficiently sharpen them, as I haue often proued. Howbeit, I had rather you should conferre wyth the learned, concerning the vse of my medicines, then vppon

your

your owne skill receyue them, and yet all that I haue prescribed, bée voyde of venyme, and will not hurt, if they profyt not. But if they bée receyued according to my meaning, they bée not onely of noble operation, but also of gentle force of purging. And purgacion, sayeth Galene, Comm. sec. primo Apho. is euacuation of humours, which dw molest with their qualitie. But purgacion is not onely gyuen, bycause of euill humoures abounding, but also by reason of the force of the sickneſſe, and sometyme it supplyeth blod letting. For if the party bée weake, a gentle purge wil better serue, as may appeare, 4. therapentices, & quart. de t. san. libris Galeni: for blod is the treasure of lyfe, not viciated.

take no medicin without good aduise.

Purgacion, according to Hippocrat. is a clensing which by nature or artificially by arte is made. Also there is a gentle purgacion, which euacuateth from all partes, and an other from the place onely affected, and this is eyther vniuersall, or particular, as Gentilis declareth, l. 3.

Purgataons defined.

The former of the whole body, but especially from the place suffering, the other from it onely. Mesue calleth it an vniuersall purgacion, cap. de soda. Summa tercia, de medicinis ægritudinum cerebri, which euacuateth the matter, cause of græfe, from the community of all, or of the most famouse partes, or of them which bée as it were myneralles, as the Lyuer of blod, the Galle of choller, stomacke of phleme, the mylte of splene of melancholly, or blacke choller. And particular hée calleth that, which bringeth matter, clusdered, lomped, or bagged, in any principall member, or parte: by the proper emunctuaries, as out of the head, by the nose, mouth, eares, eyes, palate, &c. But this particulare maye not bée preferred before the vniuersall, except it bée in fower cases, as either bycause the matter doth not much abound in quantitie, wherefore it may suffise, if it be brought from a parte of the emunctuaries of that member, in whiche the sickneſſe is, or elſe, bycause the part from whence the mat-

generall and perticular purging.

„ ter is deriued is not ſtrong in deliuering it, nor the part re-
„ ceyuing is not ſtrong in reſiſting, or els bycauſe that part
„ doth not receyue the community from the reſt of the parts,
„ or els bycauſe the body and other members are not ſet vn-
„ der the Dominion of the matter, which cauſeth the dyſeaſe
„ in that member.

Lykewyſe ther is one purgatien drawing backward, and another forward, the former turneth to the contrary, the other aſyde. as ſayth Hippoc. Libro de Succis. and Galen. 4. Therali. de Vlceribus. Hence it is apparent, that purgacion of the belly, profiteth the moſt ſorte greued with vlcers, as the ſame Hippoc affirmeth, ther is alſo one kynd of purgacion, that diminiſheth, another that perfectly euacuateth all: The former diminiſheth the ſickenes, the later, wholly rooteth it out, and this is of twoo ſortes, for eyther by one meanes, or other, it expelleth the filthy excrementes or elſe it diminiſheth the fumity or iuyce hurtfull, as Conciliator ſaith Differencia. 116. and this is ſtrong, weake, or meane, as which is cauſed of a laratiue, ſtrong, weake, or meane. Likewiſe ſome purgacion at once, worketh effectually, out of al the partes, and ſome by diſtaunce of tyme, or little and little. This maner Tralianus vſeth in head aches, and ioynt aches, Meſue for melancholique humours, Auenzoar in long diſeaſes, Auicennas in quotidian agues.

Corrupt humores weakeneth the ſtrength.

Therefore where through humoures corrupted, the lyfe, ſtrength, force, power, or vertue is weake, Galen willeth to vacuat, clenſe, or empty, that which is euill, by litle & litle, & to reſerue in order, that which is holſome, with curation, of hurtefull or vicious iuyce, of the Grekes is called epikraſis, ſaith Galen nono therap. And Sirmeſinos, Hippo. calleth meane emptings. libr. de artienſis, whether they be, by vomit or by ſtole.

Likewyſe we vſe ſome purgatiõ cuartiue, or healing, and to preuent a myſchœie ſuſpected.

Diffe-

Differences of purgation, or clensing, are taken of the places by the which they are expelled, whether downward by stole, or vpward by vomit, or by vrine, mouthes, sweat, spitting, and snot, lewsing of the belly, draweth down from the vpper partes, and roteth out from the lower partes. Difference of purging.

Vomit bringeth to passe by contrary meanes, drawing, and emptyng.

Vryne clenzeth the superfluities which are contayned in the veynes, in the bunchy part of the Liuer, reynes, wayes of vrine & bladder: and sometyme those which are without the mydryfe. For Galen did see the vomit of the lunges by vryne to be clenzed, and of the stomake, by the bowels: sweat clenzeth from all partes. Spitle onely with coughe, clenzeth that which is in the lose spaces of the brest.

Snot purgeth those superfluities, which are in ỳ head.

The Canons and rules which it behoueth vs to obserue, shalbe to leade that way whyther nature especially doth encline, in the sommer vpward, in the winter downward, as Hippo. commaundeth, Aphorismo quarto, and Gal. 1. ap. 21.

We purge leane persons and such as can easely vomyt, by the vpper wayes, auoyding winter. But in the Spring, Sommer, and Harueste, such as hardly vomyte, and be of a leane constitution, purge downward, eschewing Sōmer.

Such as haue the consumpcions of the Lunges, haue regard how ye purge vpward for feare of weakening the spirituall partes.

Such as haue the bottome of the belly thynne, weake bowels, or be burstен, take heed how ye purge downward, for it is daungerous.

Melancholique persons you may more safely purge by the lower wayes.

It is euill to purge much, such as haue the flure lyentery, (slyding away of the meate vndigested) by the vpper partes in sommer.

Greese

Sickuesses for lacke of purgiug.

Greefe about the hartstringes, signifyeth lacke of purgacion, by the vpper partes, and such as molest the nether partes downwarde.

If belly akynge shall chaunce to him that hath not a feuer, heauinesse of the knees, greefe of the loynes, & thyghs, it sheweth that they ought to be purged downward.

To conclude, euacuacion of the particular members, is made by Indication, taken of situacion, as Galene hath plenteously declared, tercio art. paruæ. 2. ad Glanconem, sep. vnde. & tricesimo therapentices.

vvhat sickenesses purging cureth.

Galene, lib. de vi catarthica, affirmeth, that hee abated the tercian feuer melancholique passions, frantique fittes, falling sicknesses, continuall headaches, paynes of ioyntes, goutes, and healed the sciatica, scauld heades, frettinge vlceres, wolues in the breast, and many daungerous pustles, of euill coloure, newe leprues, cankers, and one whom, as hee had ben bored thorow the guttes (which by other Phisicions vnexpert handling three monethes, wared worse and worse) with onely purgacion hee restored too health. Hee toke away by purgacion, a womans flure, and other diseases of the matrice, and also dymnes of syght, opthalmia, the apostume of the eye, by purgacion hee also cured in one day.

Therefore, purgacion hath ben gyuen accustomably, to shaye both distillations, and ouerflowinges. Hence it is, that Aetius lib. tercio, appoynteth it to bee vsed in certayne flires, of the belly. All which effectes shewe, of what force purgacion is, learnedly gyuen: howsoeuer soles vse to abuse it, or dispayse it.

Meete times to purge.

Tymes meete to purge, Hippo. 6. aph. taketh of the temperature, of the ayre enuironing vs. For as the ayre is altered so must your purgacion: and what ayre is at Buckstone, and howe your purgacion must bee altered, wee haue already expressed.

To

To whom ſoeuer (ſayeth hée) letting of blood, is conuenient, or purgacion, the Spring is beſt, quarto Apho. quint. & ſext.

Contrarywyſe, in the dogge dayes, and before the dogge dayes, purging medicines be daungerous.

Moreouer, in the Sommer, wée gyue vometes, choller abounding in the ſtomacke. Contrarywyſe, Celſus appointeth it in the winter, bycauſe the ſtomacke then is loden with fleme, lib. primo.

Galene did purge in the ende of the Spring, thoſe which in Sommer were taken with a tercian feuer: and in the beginning of the Spring, thoſe which throwe groſeneſſe of humoures dyd fall into ſickneſſe, lib. de pur.

Furthermore, tymes fitte for purgacion, maye bée taken of the influence of the Planetes, ſayeth Hippo. libr. de diera. And Galene did chooſe the ſpace betwéene the newe moone and the old, for drinking of Triacle, libr. de theriace, ad Pamphilium.

VVhen to purge according to the Aſtronomers.

It is conuenient, that in gyuing purgacion, it bée obſerſerued, which thing Actius lib. 3. & 1. th. and Halyabbas commaundeth. If ſo bée, that the force of medicines purginge, is dulled, when the moone ſhall bée ioyned with Iupiter, if wée beléeue Ptolome, in centiloq. But purginge medicines muſt bée gyuen when the moone is in a watery triplicity, hauing none aſpect, commixtion, quadrature, or oppoſicion, with Saturne, Iupiter, or Mars. Cõcerning the which aſke Councell of Ioannes de Monte regio, and the other Aſtrologians, but eſpecially of Auicennes medicorum, and alſo of Almanackes, yearely made. Auerhois commendeth thoſe which, although they bée whole, are purged euery ſeuenth yeare. And I commend thoſe that be purged euery Spring, and fall, ſéeing ſeldome but at certayne tymes and circuites, diſeaſes do happen, or not farre from them. But with Auenzoar the election of tyme according too the Aſtrono-

mers is not allowed, lib. secundi. Perhaps bicause ỹ sick may perish while we abyde theyr elections.

Lastly of the preparation, of the body, and alteration of the humours, times of purgation, are to be receyued. For as Hippo. writeth, before the drinking of Elleborus (bearfote) the body must be moystened, with much meat & rest. 6. epi. Further he saith, if you wil quikly purge him, ỹ hath dronkē Eleborus, it behoueth. that he washe, and eate: to washe the day before the receyuing of the purging medicyne, for lauing, bathing in swēte water, or washing, spreadeth abrode the humoures, and maketh the body more laratiue and soft. And to eate such meates, as thinne, cut and seperate grosse, clamy and tough humours, and that do open the passages.

Preparatures before purgations.

Again hē saith, bodies which shuld be purged, ought to be made flowing: & thei ar made flowing, as Ga. testifieth 3. ap. 9. By extenuating, & cutting of humoures, & by opening the wayes, by which ỹ humours are drawē of the medicine. And when this is neglected, be sure purgations be hard and greuous, wherfore Auicenne doth preferre thinning of the humour, and dylatation of the wayes that be shut, not only before purgation downeward, but also before vomite. Phe. 4. 1

Hence it is, that preparatiues are vsed. Therfore to heale thinges disgested, and to moue thinges not raw, so that they enforce not (and the most sort do not compell) to be vttered, for the expulsion of raw humours, as Galen writeth primo apho. 22. doth cause ache of the belly, gnawing, & swōnings, and also, that nothing in effect worth the accompt, is expelled, seeing all raw humours be slow, and vnmēte for mouings, by reason of rawnesse and colde, wherby it commeth to passe, that they also do stop all narow passages, by which the medicine ought to bē conueyed, and deliuered, therfore they be neyther brought out themselues, nor suffer other, as sayeth Auicen quarto, et Phen primo. Hence it is, that all long sicknesses grow.

Auicenne

Auicenne after concoction, before euacuation giueth things thinning.

Furthermore, coction must be loked first: especially in grosse, tough, and slimy humours, as AEtius teacheth Libro tercio. And in certayne chollerique infirmities, of thicke, and tough matter, as it is apparant with Galen, of the purgacion giuen for the yelow Jaundis, Libro de vi Catarthica, et de constitucione artis Medicæ. The which thing, also Tralianus doth vse, and against Rasis and Auicenne, but not likewise, for the whayey, thinne, and subtyle humoures, which as it seemeth too Aetius, are too bee purged forthwith, in the beginning of the sickneſſe.

Briefly, before concoction, a purgacion is conuenient, in my iudgement, the manyfest quality of the humor compelling the quantity and place, of this iudgemēt is Antylus, and also Manardus libri tricesimi, epistola prima.

In some the mouinge of nature, or of sickneſſe, or of both, doth shewe the tyme of gyuing purgation.

To these, the strength of the sicke, the condicion of the ayre, and what thinges haue gone before, and are present, or belonge too bee purged, (as Galene teacheth nono Therapentices,) are too bee considered.

If so bee that apte mouinges are to bee holpen, and the depraued to be corrected. And it is depraued, if before concoction, nature do euacuate, sayth Leouellus in practica sua.

Also, if by places not conuenient, and then it is too bee transferred, as affyrmeth Valescus in Philonio suo. And in diseases of swift mouing, it often happeneth in the beginning, that the rawe matter is euacuated, nature erringe, thorowe compulsion of sickneſſe, as affirmeth Iohannes Ruellius. Which thinge, a skilfull Phisicion, some knoweth

Purgacions leaſt dangerous.

Purgacions, which may bee vſed without daunger, bee thoſe which be compounded, the hurtfull qualitie corrected, wherevpon wee may not ſo well vſe ſimple medicines, ſayeth Cardanus, de varietate rerum, although I brought in example, of Elleborus in the old tyme, which was permitted, when our bodyes were ſtronge, but not ſo nowe. For it behoueth (ſayeth hee) for the moſt parte, in euery ſimple, eyther to qualifie the hurte, or to ſtunne the force, or too ſtrengthen the weakneſſe, or to correct the vnpleaſantneſſe. So vnlikely it is that any ſimple may aunſwere to bee correſpondent, for the curacion of ſundrie affectes, whiche at once dw requyre diuers faculties, and at one inſtant, as is very learnedly ſayde, of Celſus, and at large expreſſed of Montanus, in commentario de componendis medicamentis.

The rule of Galene therefore is, that as farre as it is lawfull, the medicine be made moſt pleaſant, quarto de tuenda ſanitate, peraduenture, according to that ſaying of Hippoc. The Phiſicion ought too gratifye the ſicke, in meates, drinkes, and medicines, ſexto Epi. For in meate, there is a moſt excellent medicine, as he teſtifyeth. Wherefore Aetius doth mingle with meates, thinges which dw not onely ſoften and compreſſe the belly, making it ſmothe and ſlyppery, but alſo that haue force of drawing, as after breefely ſhalbee expreſſed, of which things Ioannes a S. Amando, in concordant. Gal. and Matthæus Gradenſis, in gloſſ. ſuper Ah. moſt wholeſomely dw diſpute.

Purgation for euery complectiō.

Medicines meete to purge the chollerique complexion, or ſuch as bee troubled with cholerique diſeaſes, are theſe, conſideration had to the thinges afore expreſſed, as Gardonius affirmeth in practica ſua.

R. Electuarii de ſucco roſarum,
Diaprunis, ana, z. iii. miſce.

Take of the compoſicion, of the iuyce of roſes.
Of the compoſicion of prunes, of eyther iii. drammes,

myngle

myngle them.

For the phlegmatique complexion, or them that are vexed, with phlegmatique diſeaſes.

R. Diaphæniconis, z.v.
Diacatholiconis, z.ii. miſce.

Take of the Electuarie of dates, v. drams, of the vniuerſall compoſicion, two drams, let them be myngled.

For the melanchollique complexion, or them that are vexed with diſeaſes thereof.

R. Dia ſennæ lenitiuæ,
Confectionis hamech, ana.z.s.miſce.

Take of the Lenitiue Electuary of Sene, of hameches confection, of eche halfe an ounce, mingle them.

Take in the morninge faſtinge, in pocyll whay, made with ale, to purge choller. In pocyll whay made of whyte wyne, to purge fleme. In pocyll whay, made of Gotes milk, for melancholly, receyuing a little warme brothe, within halfe an hower after, eating after that, nothinge vntill vj. or viii. howres be expyred, and kæping the houſe, as Bachanellus willeth, lib. de conſenſu medicorū in curandis morbis.

A Glyſter of bleſſed operation for noble complexions which gently euacuateth phleme and blacke choller, & gentlly expelleth wynd, and greatly auayleth agaynſt the collick and græfe of the bowels. Excellent good gliſters.

R. Anize,
Croci, ana. z. ii.

Polipodii triti, bulliant cum aquæ lactis caprarum, libris quinque, & diſſolue.

Hieræ picræ, z. i.
Mellis, z. i.
Salis, z. i.
Olei violacei, z.ii. miſce ſecundum artem.

Take Dkeferne rotes, Anyſe ſædes, Bruſed Safron, of eche two vnces, boyled in fyne pyntes, of the whay of gotes

milck, to the fourth part, into the which you ſhall diſſolue, of Hiera picra one vnce, of hony two vnces, ſalt an vnce, oyle of violets, two vnces, gyuing one after another, if néde requyre, for it will ſerue for thrée of fowre doſes.

Another to prouoke vryne, and to open ſtoppings.

R. Aquæ lactis caprarum lib.d. in qua bulliat aniſi pulueriʒati vn.i.d. quibus addes olei violacei. vn.ii.

Take whay of Gotes mylke a pynt and an halfe, wherin let boyle of a walme or two, of anyſe ſéede lightly brayed. ii. vnces, to the which adde of oyle of violettes, two vnces.

Another good to purge choller, and to mundifie the blode with all the reſt of the humoures in generall.

R. Maluæ,
Althææ,
Atriplicis, ana. manip. i.
Mercurialis,
Acanthi,

Seminis Lini,
Fœnigræci, ana. z. ii.

Coquantur ad tercias, & colo diffundantur, accipiatur ℔.
Furis decocti, lib.i.
Medullæ caſſiæ fiſtularis, vnce i.
Hieræ picræ, s.d.
Mellis roſacei colo transfuſi, z. iii.s.d.
Olei ex olinis expreſſi. s. iij.
Salis vulgaris, z.i.s.d.

Commixtis omnibus, fiat enema.

Take of Mallowes, Holyhocke, Orage, Mercury, ſwéete bryer, of euery one one handfull, lene ſéede, fenygréeke, of eche two drammes, boyle all in a quart of running wáter, vnto the third part, then ſtrayne them, and take of the broth

boyled

boyled, one pynte, of the pyth of Caſſia fiſtulæ, one vnce, of Hiera picra i. half vnce, of hony of roſes ſtrayned, iii. drams, and an halfe, of oyle preſſed out of olyues iii. vnces, of ſalt, i. dramme, and an halfe, of all myngled togyther, let there bee made a Clyſter.

Fyner Jewels, further fet, dearer bought, leſſe in quantitie, ſtronger in qualitie, more daungerous for the body, I could haue appoynted many thouſandes: but bycauſe theſe are comune, of ſmall pryce, euery where with the Apotecaries to be had, & without daunger will do their office, I truſt they may ſerue for the poorer ſort that are not of abilitie, too retayne counſaylours in phiſicke, the riche, I wyſh to reſort to the learned Phiſicions. Good Iewels good chepe

Slyppery meates which rather make the bodye ſoluble, than do bynd, are theſe, as at large is expreſſed of Aegineta,

Fleſh of lambe, veale, pygge, fat capons, chickens, and all fat and moyſt meates, rather boyled then roſted or baked. Meates ſoluble or ſlippery.

Butter, mylke, breade not to drie baked nor too ſtale, beere of meane age, wyne with ſuggar ynough, ſweet fruits, & rype, as damaſke prunes, cheryes, raceynes, damſons, &c. Of herbes for your brothes and pocylles, mallowes, cychorye, endyue, violettes, pacyence, fumetory, and centaury a little quantitie, ſome vſe, which will not onely make the broth to bytter, but alſo moleſt the body as doth ſene, fill it with wynd, and weaken the ſtomacke ſayth Mathiolus Senenſis, ſuper Diaſco. and Meſue lib. de ſimplicibus, and as dayly experience proueth. All theſe thinges needfull, conſidered and obſerued, for the xiiii. xx. or xl. dayes, you remayne there, and after you come thence, one moneth at the leaſt, if your diſeaſe requyre it, keepe the eſpeciall Victus, expreſſed, but after you may returne to your former trade of lyfe, not hurtfull, ſo that alway prouyded, the day of your cõming thither, bee noted, before you enter into the Bathes, and the day of your departure, with the country of your habi- Tariance at Buckſtone.

A regiſter booke.
A rate for the treaſure of the poore

bitation, condition or calling, with the infirmityes, or cauſe you came for, in the regyſter booke kept of the warden of the Bath, or the Phiſition that ther ſhalbe appointed, & the benefite you receyued, paying foure pence for the recording, and euery Yeoman beſides, xy. pence, euery Gentleman iy. ſhillinges. Euery Elquior. iy.s.iiy.d. Euery Knight, vj.s. viij.d. Euery Lord, & Baron, x.s. Euery Vicount, xiij.s.iiij. d. Euery Erle, xx.s. Euery Marques, xxx.s. Euery Duke, iy. pound x.s. Euery Archbiſhop. v.l. Euery Biſhop xl.s. Euery Judge. xx.s. Euery Doctour, and Sargeant of lawe. x. s. Euery Chauncellor, and vtter Barriſter, vi.s. viij.d. Euery Archdeacon, Prebendary, and Canon, v.s. Euery Pyniſter, xij.d. Euery Ducches, xl.s. Euery Marqueſſes, xx.s. Euery Countes xiy.s.iiy.d. Euery Barones. x.s. Euery Lady, vj.s. viij.d. Euery gentlewoman, y.s. And al, for the treaſure of the Bath, to the vſe of the poore, that only for help, do come thither, the one halfe: the other to the Phiſicion, for his reſidence.

Now if any ſhall think me ouer bold, to ſpeake in the perſon of a Magiſtrate, let them conſider with themſelues two thinges mere contrary, their abilityes, and the poores neede, for ſure I am, that none of all theſe recyted, but doth twyſe a yere in ydle paſtime caſt more then this, away in rayne. Therfore I truſt, ſeeing it is to the poores, bore and better meanes for your owne health, with other good vſes, that from tyme to tyme, ſhall be there appointed, that there wilbe none, ſo ſtraight laced, or ſo vnpitifull a conſcience, which will not, if they ſee cauſe, draw they purſe ſtringes wyder.

If they conſider the good intent, to be aſwell for the poore afflicted members of Chriſt (and what you gene vnto them you gene it me ſaith he) as alſo, for the honour of the Relme, the which, forener, God graunt Triumphant, Amen.

The prayer

The Prayer vsually to be sayd before Bathing.



So thou hast, most mercyfull Father, of thine infinite bounty and grace, geuen vs power, to come, to these thy Bathes, (preordinate, of thy deuine prouidence) for the benefite of vs thy deare creatures: So likewise rightly we confes, that the breach of thy most holly lawes, which we haue, to often done, is the very cause, that we be so vered, greued, diseased, and enfæbled, as a iust crosse, for our misdædes, sæing that to the third, and fourth generation, thou hast said, thou wilt thẽ visite. Yowbeit, we hope in thy mercies, vnto the which, as vnto a safe anchor (tossed in this miserable maze of worldly wretchednes) we certainly trust. Taking comfort of thy heauenly word, that whom thou chastisest, thou louest. So loue vs good Lord, that we vnfaynedly trusting in thy word, the second person in Trinitie our Redeemer, and calling on thée in his name, (in one vnitie) may be relæued, comforted, & eased, as thou in thy word hast promised (if it be thy most gracious will) of all our grefes, whether they be inward or outward in body or mind. By the benefite wherof, all the Athistes godles and careles of the world, may knowe thy power: that from thée, coumeth health, to al Nations, for from thée commeth al knowledge, how to vse thy Creatures for our vses best.

Graunt therfore good Lord, the healthfull spirit of truth, the holly ghoste, to help, ayde, and assist vs, in all our afflyctions, and to guyde thy ministers, natures Interpreters, Phisitions, with thy heauenly health, that being strengthened by thy influence, may not only, the better benefite vs, and the certeyner, assertaine vs, of thy gyftes, here and els

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where, but also the bettter ayde, and assist vs, seeing they be thine appointed counsayloures, as they whom we can not be without, as thy liuely word teacheth: So then strengthen these Bathes, teach them, and assist vs, good Lord, that what is profitable, for our benefite, may be here had, they shewe, we seeke, find, and obserue: what hurteful they may declare, we refraine and withstand. This graunt eternall Father thorough the bloud, of the immaculate Lamb, Jesus Christ, that we departing hence, better in health, & strength, therby may glorify thée, ouer all the worlde the more, to whome with the Sonne, and the holy ghost, be all glory, prayse, dominion, and power, for euer and euer Amen.

God preserue, the Quéenes most royal Maiestie, Nobility, and Councell, and namely George the mightie Earle of Shrewesbury, and the noble Countesse Elizabeth his wyfe, whose good furtheraunce, in these edifyces, hath not lacked, with the right honorable, Lord Talbot, his sonne & heyre, and the honourable Lady his wyfe, master Guylbart Talbot, and his most vertuous wyfe, his whole offspring, namely, and all the whole Land. Amen Amen.

FINIS.

A necessary Table exactly drawen according to the order of the Alphabet, directing the Readers very commodiously by the number of the Pages to all such cheefe and notable matters as are in this brief treaty contayned.

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K

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N

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VVhat the new diet doth. fol.6.pa.2.

FINIS.

Faults escaped.

Fol.1.page.2.line.4.read therfore,for ther.
Fol.1.pag.2.in the note read definition for signification.
Fol.3.pag.1.line.2.read the most part,for foure parts.
Fol.6.pag.2.line.32.read lue,for hic.
Fol.7.pag.2.line.9.read hard,for euen.
Fol.7.pag.2.line.34.read present,for preserued.
Fol.15.pag.1.line.25.read or splene, for of splene.
Fol.15.pag.2.line.17.read familiar,for fumitor.
Fol.17.pag.1.line.28.read Amicus,for Auicennes.

THE TABLE OF THE SEVEN THINGS NATVRAL, OVT OF THE VVHICH THE ACTIONS

according to Nature doe ſpring, may be perceiued in this Table: howbeit not ſo often deuided as it might be done: ſuppoſing theſe will ſerue to giue the wiſe and learned patient matter ſufficient to conſult with the Phiſition of, wherby that which is according to nature may be preſerued and ayded: and thoſe things which be againſt Nature expelled, the ſcope of Phiſicke as is shewed.

Elementum is a ſimple and moſt pure bodie, and the beſt parte, of that wherein it is, can not be deuided into any other kind: and of it all things naturall haue their beginning without al generacion or corruptiō. Howbeit of Fire made thicke, commeth Ayre. Of Aire made thick commeth vvater. Of vvater made thick, cōmeth Earth. And yit here is neither corruptiō nor generation of the whole. For this is but a mutation of the parts onely. And the conſent and agrement of them is, the fyre with the Ayre in heate, in drynes with the Earth, in moiſture the Aire with the water, & in heate with the fire, in coldnes the water with the earth and in moiſture with the ayre, the earth in drines with the fyre, and in coldnes with the water & as the water to the fyre is extreme contrary, ſo is the aire to the earth.

- Elementes foure.
  - Fyre. — Abſolutelie hot, and moderately dry.
  - Ayre. — Abſolutely moiſt, and moderately hot.
  - vvater. — Abſolutely cold, & moderatly moiſt.
  - Earth. — Abſolutely dry, and moderatly cold.

Temperamentum, is a tēpering of diuers qualities of the foure Elements in one body.

- Temperaments or complections. ix.
  - Simple
    - Hot. — Actiues.
    - Cold. — Actiues.
    - Moiſt. — Paſsiues,
    - Dry. — Paſsiues,
  - Compound
    - Hot and dry.
    - Hot and moiſt.
    - Cold and moiſt.
    - Cold and dry
  - Tēperate — Of all alike, as it were by waight, the very trew and iuſt complection: but as hard to be found as Plato his Idea, or Ariſt. ſummum bonum, or as the the prouerbe is, a black Swan. Neuertheles, he that will iudge trew of complexions muſt alwayes haue in his imagination, the aforeſayd perfect temperament.

Humors (which may be called the ſonnes of Elements) is a part contained ſubſiſting the bodie.

- Humors. foure.
  - Naturall.
    - Blud. — Temperate, norishing the body contained in the vains ſwetish raigning in the ſpring.
    - Flewme — Cold and moiſt, ſowpling the drie and hard parts without proper mācion, taſtles, raigning in winter
    - Choler. — Hot and drie, clenſing and quickning conteined in the gall bitter raigning in ſommer.
    - Melācholie — Cold and dry, ſtaying and binding, contained in the Splene, ſower, raigning in harueſt
  - Vnnatural (as)
    - Blud diſtempered with other humors.
    - Flewm, waterie, glaſsie, ſlimie, plaſtoie, ſalt, ſower, harsh, rugh (lities, klling. — And eueri day they are thus moued as the blud betwen the ninth houre at night, and iij. in the morning. Choler betwen iiij. & ix afore none. Melācolie, betwen ix. and. iij. Flewme betwen ij. & ix. at night.
    - Choler, Citrine, yelkie, like, cankrie.
    - Melācholie cōmixed & aduſtid with other dangerous qua-

gendred of the fyrſt commixtion of humours.

- Members
  - Simple, as — Skin, fatte, flesh, muſcles, fillets, guts, veins, artires, Synowes, chords, griſtles, bones, tunicles, &c.
  - Compound, as
    - Hed. — Hart, braine. Liuer, ſtones.
    - Armes. — Principal as Officiall. — Synowes, ſeruing the brain. Artires, ſeruing the hart. Veins, ſeruing the Liuer. Veſſels ſpermatike, ſeruig the ſtons
    - Legs. — as Inſtrumētall, as — Stomake. Rayns. Bowels. Great ſynewes. &c.
  - Sanguine, as — Braine. ſynewes. Liuer, hart, kidnes. Milt, fatte flesh. &c.

¶ Herewith ſee that you conſider the compoſition, the complexion, the ſubſtance, the quantitie, the number, the figure, the operation, the vſe & the diſeaſe, in part & in all the mēbres.

Facultas, facultie, or power, is the cauſe of doing thas which is don: as the vvater is the cauſe of the while going about.

- Faculties or powers.
  - Animal — Ordeineth, diſcernith, compoſith. Mouith by voluntarie will. Sentith wherof procedeth the fiue wits.
  - Vital. — working, delating and wraining the artires. vvrought which is ſtirred by an exterior cauſe wherof cōmith ſubtiltie & prouidēce.
  - Natural.
    - Doth miniſter. — Apetite. Retaineth. Digeſtith. Expelleth.
    - Is miniſtrid. — Ingendreth. Norishith. Feedeth.

Actio et opus, doing & working, is that which by the power is don: as the wheate conuerted to meale, is the griſt of the mill.

- Action or operation,
  - Vital. — Mouith mirth, ſadnes, hope, truſt, feare, diſpaire, loue, hatred, mercie, enuie, wrath, wodnes, wildnes, ſtobernes, humanitie, Empire, glorie, victorie. &c.
  - Natural. — Altereth. Ioineth. Formith.
  - Animal
    - Aaprehendeth.
    - Fantaſieth.
    - Imagineth.
    - Opinioneth.
    - Cōmonſenteth

  — In the two former ventricles.
    - Iudgeth.
    - Eſtemeth.
    - Thinketh
    - Diſpoſith.

  — In the middle vētricle.
    - Remembrith.
    - Knoweth.
    - calleth to memory
    - in the hinder part.

Spiritus, is an ayrie ſubſtance, ſubtile ſtirring the powers of the bodie to performe their operation: euen as a prince doth his counſel, and as the counſell doth the ſubiects, euery one according to hys vocation and to that is limited by nature, wherin was neuer ſene rebellion, but euery inferior redy to ſerue his ſuperior, a paterne of a heauenly common weale, and for euery reaſonable bodie to note & obſerue, although he were an Ethenick: how much rather then of Chriſtians, euery faithfull manne kuoweth.

- Spirits.
  - Natural. — From the Liuer taketh his beginning and by the veines which haue no pulſe diſperſith in to all the hole bodie.
  - Vital. — From the hart procedeth and by the artires or pulſes is ſent in to all the hole body
  - Animal. — From the braine is ingeudred, and is ſent by the ſinewes throughout the body and maketh ſence or feeling. &c.

¶ Now that you haue here in this Table noted vnto you, the things whereof the Natural bodies is made, with the powers and actions of the ſame: ſo likewiſe folowith the things not naturall, (ſo called) bycauſe they be in parcel of the natural body, and yet by the temperance of them, the body being in health ſo conſiſteth, and yet by the diſtemperance of them, ſicknes is induced, aud the body diſſolued

Aire.

- Good. — Owt brethid from the North prolongeth lyfe, Out of the East purging ill vapours.
- Bad. — Out of the Sowth with filling vapours. Out of the VVest, causing mutation which naturally dryeth and
  - Ouer sandie, grauelie, chalkie, chempie soyle.
  - Needfull therefore to a Phisicion that hee bee a Cosmographer well traueled and an Astronomer.
  - Thorough the inflammation of sundrie starres, as when the pockes first preuayled at the siege of Naples, 1494. when the planets Saturne, Mars, & Venus wer in cõiunction with Scorpio.
  - Also great standing waters neuer refreshed, dichis vnclẽsed, corps of liuing things vnburied, many people in places vncleused, lying remayning in small roome. &c.

Meats and drinks

- Good. — Of light digestion and holsom norishment. as
  - Bread of vvheat.
  - Drinke of Ale, Beere, Gascoine vvine. &c.
  - Neither to new nor to olde, to thick nor to thin, to sweete or to sower. &c.
  - Flesh of meane age neither to rammish nor vnclensed. &c. Fowles clouen footed. Fish scalie of fresh water and that be firme and sound of the salt water.
  - Frewts ripe, that be neither to sweete nor to sower, to harsh nor to bytter, to sharp nor to rough, and herbes in like maner.
- Bad. — Of hie disgestion and of euill norishment. as
  - Bread of pulse and other vnholsome graine, pawled drincks and others to new or to stale. Fustie and musty wines, old flesh, muddy fishe, whole footed fowles, raw herbes and frewtes.

- Meates of sundrie qualities excesiuelie vsed how they hurt. as
  - Cold doth congele and mortifie.
  - Moist, do putrifie and hasten age
  - Dry, sucketh vp naturall moisture.
  - Clammie, stoppeth the vrine waies and the powers ingendringe tugh fleame and grauell.
  - Salt, and oilie swimith long in the stomacke, causing lothsomnes.
  - Bitter, doth not norish.
  - Salt, swelleth more the stomacke.
  - Harrish doth stop and restraine.
  - Sweete, thicketh and chafith the blood filling and stopping the vaines ingendring corrupt sicknesses.
  - Sower cooleth nature, hasting age. &c.
- Meats of sondrie qualities moderately vsed how they profit. as
  - Cold asswageth burning choler.
  - Moist, moistenith that which is dried
  - Drie consumeth superfleus moisture.
  - Clammie, thickith that which is subtile and persing.
  - Bitter clensith and wipeth of, also molifieth and expellith fleme.
  - Salt relentith fleame clammie and drieth it.
  - Fatte norisheth and maketh soluble.
  - Rough and stiptike bindeth and comforteth apetite.
  - Sweete doth clense, dissolue and nourish.

Sleepe and vvatch.

- Good as — That which agreeth with the cõplexion of the bodie, and that which is done in dewe time, manner, and length. &c.
  - Sanguine vi. houres.
  - Flegmatique vii. houres.
  - Colerike v. houres.
  - Melancolique foure houres at the least.
  - profitable to
    - Concoction.
    - Distribution.
    - Aglutenation.
    - Nutricion.
    - Consolidation.
- Bad as
  - That which is more than agreeth with nature, cause, time, age, region, sicknes, diet, custome. &c.
  - In the day time, for both if they excede, be euill, saith Hip. as well sleepe as watch.
  - Immediately after meate.
  - On the backe afore digestion causing many diseases, by reason those things that should be auoyded by the proper clensing wayes called Emunctories be let slippe (contrarie sayth Montanus) engendring the stone, palsie, goutes, crampes, numnes, forgetfulnes, &c.

Labour and rest.

- Vehement labour. — That which prouoketh panting, as any bodily labor, &c.
- Moderate labour — That which trewly altereth breth &c.
- Profitable as — After vehement labour, great euacuation, long sicknes, immediatly after meate, at times accustomed, and according to the strength of the body.
- Hurtfull as — Refusing labor at times accustomed, the meate disgested, body clensed, and the actions requiring it.

Emptines & repletion

- Emptying naturall. as — According to custome and complexion. as — By the vertues, actions, powers and faculties. as
  - The excrements of the first digestion by the bowels, the excrements of the seconde digestion by the wayes of vrine, the watrie parte: seperated by the Reynes, the earthy part by the ways of the Splene, and the Sperme by the side wayes: the excrements of the third digestion by the powers of the skin, which wee call sweate, fumes, vapours, &c.
- Emptying contrary to nature. as — The vertue, accustome, complection, lost, diminished, or depraued.
  - VVhen the sicke knoweth not their departure.
  - VVhen he knoweth, and yet can not retaine it.
  - VVhen it keepeth neyther accustomed tyme, qualitie quantitie, nor order. &c.
- Emptying artificiall or not natural by
  - Diet. — Diet in absteyning from nourishing things.
  - Medicine. — Medicines hauing power of purging.
  - Chirurgerie by — Chirurgerie thorow opening the veynes, artiers, skin, flesh, &c.
    - Scarifying, pricking, launsing. &c.
    - simple without humor, as excesse of heat.
- Repletiõ or fulnes two wayes.
  - Qualitie. — Excesse of meats. Reserued to the
    - Vessels.
    - Vertu or strength.
  - Quantitie. — Of humor in
    - All filled, and that also is ii. wayes.
    - reserued to the vessels.
      - Bloud.
      - Flewme.
      - Choler.
      - Melancholie
      - to the strength one alone.

Affectiõs of the minde.

- Healthfull, as — Merie companie, Musike, enterludes, games of pastime, &c. as you may finde in Buckstones Bathes Benefite.
- Vnhelthfull, as — Great cares, much studie, vnquiet conscience, troublesome societie, thought, feare, anger, enuie, wrath, sodein ioye, sodein sorrowe. &c.